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THE Isa 17-16 Real Christian,

OR A TREATISE OF EFFECTUAL CALLING.

WHEREIN

The Work of God in drawing the Soul to Christ being opened according to the holy Scriptures, some things required by our late Divines as necessary to a right preparation *for* Christ, and true closing *with* Christ, which have caused, and do still cause much trouble to some serious Christians, are with due respects to those worthy Men, brought to the Ballance of the Sanctuary, there weighed, and accordingly judged.

To which is added, in the Epistle to the Reader, a few words concerning *Socinianisme*, upon occasion of the Person of Christ, which is touched in the Discourse.

By *GILES FIRMIN*, sometime Minister of the Gospel in *Shalford* in *Essex*.

To the Law and to the Testimony: If they speak not according to this Word, it is because there is no light in them, Isai. 8. 20.

Ἐάν τις λόγῳ μὲ ἴνα Θεὸν, ὁμολογῇ δὲ καὶ χριστὸν Ἰησοῦν, ψιλὸν δὲ ἄνθρωπον εἶναι νομίζῃ ἢ κύριον ἀλλὰ Θεὸν μονογενῆ, καὶ σοφίαν, καὶ λόγον Θεοῦ, ἀλλὰ ἐκ ψυχῆς καὶ σώματος ἀυτὸν μόνον εἶναι νομίζῃ, ὁ τοιοῦτος ὄφις ἐστιν, &c. *Ignat. Epist. ad Philadelph.*

London, Printed for *Dorman Newman*, and are to be sold at his Shop at the *Chirurgions-Arms* in *Little-Britain*. 1670.

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TO THE

WORSHIPFUL

AND

My much honoured Friend,

Mr. *JOHN BARRINGTON*

OF

REDGEWELL.

SIR,

THE Subject of this Treatiſe, is the beſt or worſt (*a*) of Men, a *Chriſtian*. A *name*, though once ſo odious, that it was crime enough to be a Chriſtian, (*b*) yea, to ſay *Chriſtianus ſum*, was

(a) *Salvian de guberna. Dei, l. 2, 3, 4, 5.*

(b) *Athenag. Apol. p. 2, 3. Tertul. Apol. c. 2.*

was the ſame way to cruel, but glorious Martyrdom, (*c*) yet in our dayes many are content to own it; but whether according to the name, they be indeed *Anointed*, is the enquiry (I fear) but of a few. It was ſaid of old, *Fiunt, non naſcuntur Chriſtiani*, (*d*) *Chriſtianus non generat Chriſtianum: quia non generatio, ſed regeneratio facit Chriſtianos*, (*e*) But now, men being born in a Nation where Chriſtianity is profeſſed, they profeſs they are born Chriſtians, many (if not moſt) knowing no other reaſon for their Chriſtianity. To undeceive theſe *nominal* Chriſtians, hath been the labour of the Pulpit and the Preſs. Our works being ſomething different from the ancient Fathers, they laboured to convert *Heathens*, we to convert *Chriſtians*. To this end ſerveth the enſuing Diſcourſe,

(*c*) *Hieron. de Apollon. in Catalog. Script. Eccleſ.*

(*d*) *Tertul. Apol. c. 17.*

(*e*) *Auguſtin. de peccat. mer. cont. Pelag. l. 3. c. 9.* *Clem. Alex. Strom. l. 1.*

ſcourſe, though that was not my principal motive to write, that work being done ſo well before, by more able Pens, but becauſe I obſerved ſome eminent Divines, while they declared, what was required to make a *ſound Believer*, have made ſuch Requiſites, as trouble *many*, and cut off *moſt* of the ſound, with the unſound Chriſtians. Their Aſſertions have been ſometimes the ſubject of our diſcourſe in private; which after I had more ſeriouſly examined, for the ſake of ſome troubled Chriſtians, I reſolved to make my Meditations publick, which now (much honoured Sir) I have made bold to dedicate to your ſelf, being one whom (according to the title) I judge to be a *Real Chriſtian*: And though not born a Chriſtian, in the ſenſe before, yet what *Paul* ſaid of the *unfeigned*

feigned Faith in Timothy, *that dwelt first in his Grandmother* Lois, *then in his Mother* Eunice, *then in him*, 2 Tim. 1.5. the same may I say of that *unfeigned Faith*, which makes *unfeigned Christians*, that dwelt first in your renowned Grandfather, Sir *Francis Barrington*, then in your Father, Mr. *Robert Barrington*, the same I am perswaded dwells in you also, and as *Timothy*, 2 Tim. 3.15. *So you from a child have known the Scriptures*; God so blessing the endeavour of your godly Mother, a Gentlewoman so wise in her government, so gracious in her conversation, so fervent in prayer, that before she died, she lived to see *eight* of her Children (if not all, the rest dying little ones) new born, and having a title to a more ancient and better inheritance than *Barrington-Hall*, which

(as

(as I am informed by one who ſhould know beſt) hath now above twelve hundred years payed rent to that Family, which ſuffers no ſpot of diſhonour by your being a Member of it.

Be your thoughts of your ſelf now what they will; while I trace you in your Converſation, I muſt judge of you as before: when after our unhappy Wars, you were called, being young, to ſuch a place, as made your favour worth the courting by all ſorts of men, who can ſay you did not then ſhew your ſelf, both a *Gentleman* and a *Chriſtian*? As by your converſation in general, ſo in particular, by your courteous and civil deportment towards *all*, doing as much as might be offices of kindneſſes to thoſe who were then eſteemed *Adverſaries*: (from

whom at this time you receive the return of as civil respects.) Also by avoiding those evils which commonly attend such places-

First, *Pride*: It being the Character that wise Observers gave of you, (and you only) that your *Spirit* was not raised with your place.

Secondly, *Covetousness*: Refusing thousands of pounds which were offered you, to effect businesses for others, chusing alwayes to do things freely, without taking one penny before or after the effecting of them.

Nor have *changes* proved the contrary, though fallen under variety of temptations, which by the discovery of variety of Graces have but confirmed the reality of the Grace of God in you.

For

For a publick Spirit, that moved once in a large ſphear, to be taken off from imployment, and ſhut up within the hedge of a Country Village, is no ſmall affliction, and I am ſure none of the leaſt you meet with; yet even here is your ſpirit ſo active for the good of others, that your abſence from us is ſoon felt: witneſs the ſpeech of one of your Neighbours, though but a plain man, *Me thinks the Town is not at home, while* Mr. Barrington *is out of Town.*

As for my particular, though faithful friends are ſo rare, that *Ariſtole* cried out, ὦ φίλοι οὐδεὶς φίλος, *O amici, nemo amicus*: yet if I have a friend, and a friend be as he ſaith, ἄλλος αὐτὸς, * *Alter ipſe*, then ſuch a one have I found in your ſelf, having as much reaſon to love you as *Auſtin* his *Nebridius*, of

* Ethic. l. 9. c. 4. ἑταῖρος ἕτερος ἐγώ. Clem. Alex. Strom. l. 2.

whom (as I remember) ſomewhere he ſaith, they had one *Soul* in two Bodies.

By this time I have given ſufficient reaſon for my Dedication, deſiring you, honoured Sir, to accept it as a teſtimony of the love and honour I owe you, beſeeching God it may be profitable both to your ſelf, and to thoſe into whoſe hands it ſhall come.

April 4th. 1670.

SIR,

I am your Servant, and

daily Remembrancer,

GILES FIRMIN.

eb. 53.

TO

TO THE
Christian Reader.

They that read our Engliſh practical Divines, either they do not mind what they read, or underſtand not what they read, (the caſe of too many I fear.) If they do underſtand, they believe not what they read; if they believe, they apply not what they read: If they do underſtand, believe, apply, and experience all they read in ſeveral Books of our eminent Divines, (I ſpeak not of all, for ſome write ſo, that they leave nothing for Chriſtians to ſtumble at) then the Chriſtians in England *are much richer in Grace than* I *took them to be; and much ſtronger than as yet* I *find them to be: but if they underſtand, believe, and cannot experience what they read, then they muſt needs meet with thoſe troubles which others have done, unleſs upon examining their works by the holy Scriptures they have found eaſe, becauſe they have found their works in thoſe particulars which did cauſe their troubles, not to agree with*

with holy Writ: To the Law and to the Teſtimony, if they ſpeak not according to this Word, *Iſai.* 8. 20. *is a ſtanding Rule, and bleſſed be God we have this to judge by. Of theſe Books, ſome reſpect the* Conſtitution *of a Chriſtian, ſome the* Converſation *of a Chriſtian conſtituted. The firſt ſort are thoſe, which have cauſed the moſt trouble; ſome in the preparation of the Soul for Chriſt, amongſt which are the Works of the eminent Servants of Chriſt, Mr.* Thomas Hooker, *and Mr.* Thomas Shepherd. *Others in the work of Faith, or the cloſing of the Soul with Chriſt, amongſt whom chiefly is the reverend Mr.* Daniel Rogers, *As for that trouble, which the holy men of God, Mr.* Perkins, *Mr.* John Rogers *of* Dedham, *with our ancient Divines, have cauſed, through their deſcription of Faith, that begins to be removed in great part, our late Divines having cleared out the work of Faith, in that manner, as it was not underſtood before: but for the former, I meet with none as yet that have ſpoken to them, though their Works in thoſe particulars have cauſed great troubles among Chriſtians, who through the high reſpects they bear to the perſons of theſe men, being holy and eminent, have believed what they write muſt needs be the Truth of God in every particular.* I *was ſomething troubled at them my ſelf at my firſt reading them, but upon ſerious examining them, I began to queſtion the truth of thoſe particulars, and having a little acquaintance with Mr.* Shepherd, *I wrote to him about that particular of which* I *doubted, and gave him two or three Arguments againſt it: He was pleaſed to write to me at large; his Letter deſerves the Preſs, and had ſeen it, were it not for one paſſage in it; his Anſwers to my Arguments did not*

ſatisfie;

ſatisfie; what they are I ſhall give the Reader faithfully, without leaving out, adding or altering one word: Preaching once abroad I cloſed up the Point in hand, by applying it to what Mr. Shepherd had delivered, to ſee how thoſe two Doctrines agreed: A Gentleman and a Scholar meeting me ſome time after, gave me thanks for the cloſe of my Sermon: I asked him, why? he told me, he had a Maid-ſervant who was very godly, and reading of that particular in Mr. Shepherd's Book, which I oppoſed, ſhe was ſo caſt down, and fell into ſuch troubles, that all the Chriſtians that came to her could not quiet her ſpirit. For Mr. Daniel Rogers, I have met with ſeveral Perſons who have felt enough of temptations about their Faith, and could not be reſolved that ever their Faith was true, becauſe of that which he had written: but two I took notice of eſpecially; One was a Miniſter of a gracious ſpirit, and a faithful Labourer in the Lords Vineyard, Mr. John Glaſcock of little Canfield in Eſſex, who laboured much under temptations, from this Doctrine of Mr. Rogers. The other was a good Woman, but under as great deſertions as ever I ſaw one; there was another Miniſter with me in the Room that came to viſit her: I obſerved the Womans diſcourſe well, and what anſwers ſhe gave us; I perceived at laſt (though I did not know whether the Woman had ever ſeen the Book) ſhe was upon Mr. Daniel Rogers Divinity, and ſo I told the other Miniſter, this is Mr. Daniel Rogers Divinity: yea, ſaid the Woman preſently, I read it this morning in his Book: long it was before this good Woman got out of this darkneſs. Another Perſon given much to reading of good Books, and I hope made good uſe of them, ſpake theſe words to me,

As

As for Mr. *Daniel Rogers*, and Mr. *Shepherd*, I am afraid to read their Books, they have laid ſuch blocks in my way. *By theſe experiences which I had found, the Books of theſe worthy men being in the hands of many Chriſtians, I thought there might be many whom I knew not, that had met with the ſame afflicting thoughts from them, which my ſelf and others had done; upon which grounds, and partly being moved thereto long ſince by ſome godly Divines, I have brought their works, and with them my ſelf, to the tryal; profeſſing, if they be right, then muſt I go look for another work then ever yet I met with all in my own heart: As to Mr.* Daniel Rogers, *what he met with in the cloſe of his life I was a little acquainted with it: He was a man of great parts, great grace, and great infirmities: My Father* Ward *would often ſay of him*, My Brother * *Rogers* hath grace enough for two men, and not half enough for himſelf: *A moſt woful temper, or rather diſtemper in his conſtitution, which hindered much the luſtre of that grace which was in him: By one paſſage we may judge of his grace; he dined one day at a Knights Table, what company was there I know not, but he had not that liberty to be ſeaſoning his meat with ſavoury and ſpiritual diſcourſe, as he was wont to do; to ſit at meals, and not one word for God, was to him ſtrange: The next day he comes to my houſe, the man was ſadly dejected, in ſuch a manner, that thoſe who fall into groſs ſins ſcarce know ſo much ſorrow: What is the matter, ſaid I? This was the reaſon, that he was a man of ſuch a baſe daſtardly Spirit, that he could not ſpeak for God. I told him, your Father would ſay, in ſuch companies, if you cannot ſow any* good, *you do well*

* Mr. *Rich. Rogers*, Father to *the*, married the Widow of Mr. *John Ward*, that excellent Divine, of whom Doctor *Whitaker* would ſay, *Give me* John Ward *for a Text.*

well if you can keep out evil. *Much ado I had to get, up his Spirit. Though he was a man of ſuch grace yet in the laſt year of his life coming to my houſe, he threw himſelf upon my bed in a great Agony, with this expreſſion to me,* Couſin, I would change with the meaneſt Chriſtian in *Wetherfield*, that hath but ſoundneſs of grace. *God did handle him ſtrangely beat him about in ſuch a manner, that had it been another perſon I ſhould have pitied him more than I could pity him, who had troubled ſo many ſincere Chriſtians with his Doctrine, and being one of ſuch a Spirit, that ſuch poor Creatures as I am, muſt not have lived by him, nor had communion with him, had he not been ſorely beaten, and kept under: A quartan Ague had ſo ſhaken his head, that he ſcarce ever recovered it again. He had ſome fearful apprehenſions of death, and no wonder, when God was ſo dark to him. I obſerved him often to make uſe of the ſaying of a godly man in his Town (I think it was on his death-bed)* To dye is a work by it ſelf. *When his turn came to go off the Stage, I obſerved, his frame was very heavenly; ſeveral times, as* I *ſate by, he would cry out,* O glorious Redemption! *but for that full aſſurance, and joyes, which ſome, that had not the tenth part of his grace, have expreſſed, he found not, as I underſtood by diſcourſing with him; but that which he ſo much feared, he was not ſenſible of, for the Diſeaſe taking his brain, in a fit he went off, and fell aſleep. I have wondered ſometimes to ſee and hear, how joyfully ſome weak, poor Chriſtians have entertained death, what aſſurance they have expreſſed, when men of great parts, and eminent in grace, have been more timorous: and as for ſome I have not much delighted to*

hear their Aſſurances, nor their Joyes; there can be no more in the Concluſion then was in the Premiſes, if there be, the Syllogiſme is fallacious. A mans life doth but lay down the Premiſes, for death, the Concluſion: And to find great joyes, and great aſſurances of Gods love in death, when a mans life hath not expreſſed grace proportionable, I much ſuſpect ſuch joyes and aſſurances. I do value at a far higher rate bleſſed Auſtin's *broken and repenting heart, with the Penitential Pſalms about his bed, than the joyes and raptures of theſe kind of Chriſtians, where grace in their life time hath been but low: I hope the Reader will not be offended at the little account I give of this man ſo eminent in parts and grace. As for that deſcription of Faith which that holy man, Mr.* John Rogers, *hath given in his Book, the firſt that ever I heard oppoſed it in his own Pulpit, was his own Son, Mr.* Nathaniel Rogers, *a man ſo able, and ſo judicious in Soul-work, that I would have betruſted my Soul with him, as ſoon as with any man in the Church of Chriſt: when his own Son thus in his Fathers own place oppoſed it, (as I have been informed) his reverend old Father, who dearly loved him, ſtood by and heard him with great attention; the people, they heard him with ſome amazement, and got him to preach over the Sermon again the next Sabbath. Now though it is true, this Head of Divinity is cleared already by more able men, yet being it is that wherein for many years I found trouble my ſelf, in reference to my own ſtate, I hope it will not be unpleaſing to the Reader, to give him an account upon what grounds*

I was ſetled my ſelf, after many years enquiry. Honourable reſpects, I hope, the Reader ſhall find I give to theſe men from whom I diſſent, whoſe parts and grace I am ſure I eſteem far beyond my own.

As to the Socinians, *the thread of my diſcourſe leading me to ſpeak of the Perſon of Chriſt briefly, I thought it not amiſs to put in one or two things, which I had been meditating upon, and which* I *found not in others; not intending in the leaſt any Controverſie, but only to leave a word or two, as* I *paſſed by, fearing that Doctrine did ſpread in* England; *but before* I *had finiſhed,* I *heard of publick diſputes,* I *heard of one, and ſaw another* Socinian *book newly printed:* I *underſtood that they in* Polonia *ſent over ſome of their Scholars to learn our Language, and are lately returned: Now our Nation is like to be filled with theſe Books, and it will be the ſpreading Hereſie:* I *did ever fear it, and now that which* I *feared is come to paſs. The conſequence of this is terrible, for it overthrows our Chriſtian Religion, raſeth the very foundation: God told the Serpent,* Gen. 3. 15. The ſeed of the woman ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. *The Serpent is not content with bruiſing his heel, but now is endeavouring to put forth the utmoſt skill and power he hath to* break his head: *he hath taken the right method, if he can but null his Divinity, cut off that, and he cuts off his head.*

What the thoughts of other Divines are about theſe Socinian *Doctrines* I *know not: for my own part* I *never bleſſed God for help in any Contro-*

verſie as in this: for the Popiſh Controverſie, that is, for that part which is meerly Popiſh, wherein they ſtand alone by themſelves, I ever thought it to be ſtuffed with ſuch pitiful dunghill queſtions (as Doctor Whitaker *called them) that they were not worthy for a rational learned man to ſpend his time and thoughts about them: What ſhould allure a man to embrace that Religion I could not tell, until I did read the* Myſtery of Jeſuitiſme, *then I ſaw there was ſomething to perſwade a man given up to his luſts, to give up himſelf to that Religion. I know there are Queſtions among them which deſerve the thoughts of the moſt able, learned Chriſtian, but in thoſe they do not ſtand alone: Others who renounce Popery in a ſtrict ſenſe, do yet embrace thoſe Doctrines, and have fetched their ſtrength from the Jeſuites School. But the* Socinians *are as high in thoſe points as any other. As this is not a place, ſo neither have I time or intention to meddle with that Controverſie, only two or three things I will ſay concerning it, knowing how ſome are troubled about it.*

First, It implies no contradiction, nor is contrary to any principle of right reaſon, that the infinite Creatour, and Soveraign Law-giver, in revealing his Mind and Will; ſhould give to his Creature Propoſitions, or Articles, to be aſſented to, barely upon his Authority revealing them, though his Creature is not able, by his created reaſon, to demonſtrate how theſe Propoſitions can be true.

To the Reader.

I *read indeed the* Socinians *affirming the contrary all of them in effect, and in particular* Schlichtingius, Nothing can be believed, which cannot be apprehended and underſtood by reaſon, *ſaith he*: *And again*, It implies a contradiction, while he (*that is*, Meiſner, *againſt whom he diſputes*) affirms, it exceeds the reach of reaſon, and yet owns it for an Article of Faith: *But I wiſh he had* proved *it, as he hath ſaid it. What* Contradictions *are, whether Topical or Axiomatical, I know; but how this ſhould imply a Contradiction* (That I aſſent to this Propoſition of my infinite Creator, and Soveraign Law-giver, becauſe he hath ſpoken it, I believe it therefore, and receive it for an Article of my Faith, though my Reaſon is not able to graſp it, or demonſtrate how it is true) *I cannot yet underſtand: I challenge all the* Socinians *Logick to make it good. That the* Socinians *can impoſe upon us Contradictions to be aſſented to, and thoſe groſs ones too, is well known*; Chriſt is a Dependent God, *a* Made God; *What is this but a* Contradiction? *A Dependent God is as true, as* Corpus infinitum. *God may give his Creature a Command to be obeyed, of which Command he gives no reaſon, nay, the Command appears contrary to reaſon, and yet his Creature is bound to obey that Command. God commands* Abraham *to offer his Son*, Gen. 22. 2. *Whether it was his* Intention, Decree, *that* Abraham *ſhould offer his Son, was none of his duty to enquire into*; *a Reaſon for this Command he gives none*; *What reaſon* Abraham *could find out for this Command, I cannot tell. It appeared quite contrary to the*

light

light of natural Reaſon, and as contrary to the Promiſe of God made to Abraham *as could be: Yet the Soveraign Authority of God was reaſon enough for* Abraham *to yield obedience to the Command. If then the ſame Soveraign Authority gives me a Propoſition, or Article (call it what you will) to be aſſented to, believed, the Soveraign Authority of this* Prima Veritas, *to whom* Truth *is eſſential,* who cannot lye, Tit. 1. 2. *is as ſufficient a ground for me to aſſent unto it, believe it, though I am not able to demonſtrate the truth of it by my reaſon: And I do aſſent to, and believe the truth of it, becauſe he ſpeaks it, as ſtrongly, as if I could make never ſo clear demonſtration of it; this is ſo far from implying a Contradiction, that it is a plain moral Contradiction, not to believe it. Muſt the Soveraign Law-giver reveal nothing for us to aſſent to, and believe, but what we can graſp with our reaſon? Hath he ſaid he* will not? *Our Reaſon ſaith, this is ſufficient reaſon,* Thus ſaith the Lord: *And our Reaſon thinks it very well becoming, that thrice dreadful Majeſty, our Soveraign Abſolute Lord, and Law giver, who is truth, and cannot poſſibly lye, to give to his Creature Propoſitions to be believed barely upon his Authority.*

Audaciam exiſtimo de bono Divini præcepti diſputare; neque enim quia bonum eſt, idcirco auſcultare debemus, ſed quia Deus præcepit. Tertul. *de Pœnitentia.*

Yet a little further, That which is Supra Captum Rationis, *what exceeds their reaſon, that* it *cannot reach and comprehend, this they will not believe, nor receive for an Article of Faith: upon this ground eight or nine of the chief Articles of our Faith are rejected by theſe Miniſters of Reaſon. Hence* Socinus *ſaith, Although the Scripture*

it

it ſelf ſhould ſpeak any thing that fights with, or oppoſeth Reaſon, (their *Reaſon it muſt be*) *it muſt not be believed, that the Scripture intends, or means as it ſpeaketh, but there is ſome other hidden ſenſe in that Scripture;* (*though* Socinus *ſpeaks more broadly,* Etiamſi Scriptura dicat, tamen non eſſe credendum quod cum ratione pugnat.) *Hence come thoſe torturings of the Scripture, thoſe corrupt and vile gloſſes which they put upon plain Texts, while they tell us the hidden ſenſe that lyes in thoſe Scriptures, which do plainly oppoſe their corrupt Doctrines. That any thing in the Scripture is contrary* to, *or* fights with *ſound Reaſon, we deny: No more of that now.*

But to return to Schlichtingius *with his followers. I ever thought, and I am ſure it is true, that Chriſtian, or Divine Faith,* Nititur Teſtimonio Divino qua eſt Divinum, I *mean that Chriſtian Faith,* Quæ locum habet in intellectu; it leans, ſtayes, reſts and grounds upon Divine Teſtimony. *So that Divine Faith relates to Divine Teſtimony, it looks no further; when* I *aſſent to, or believe a Propoſition, a Teſtimony of God, becauſe* I *ſee a Reaſon, if you will have any other Reaſon than the Authority and Veracity of God,* Faith *ceaſeth: Did* I *not believe God to be truth it ſelf, ſo true as impoſſible he ſhould lye,* I *would not believe the Teſtimony of God, barely becauſe he ſpeaketh it. But theſe men deſtroy all* Faith, *they will believe no further than they can ſee with the eye of their reaſon, and demonſtrate the truth by their reaſon; but this is not* Faith. *Divine Faith doth not lean, reſt, or ſtay upon my Reaſon, but barely upon the Teſtimony*

*I ſay properly, becauſe ſometimes to *believe* is taken largely any way to aſſent to a thing to be true; as we ſay, I will *believe my eyes*.

mony of God. The aſſent which the underſtanding giveth to any Truth, for the Authority of the witneſs, *or him that ſpeaketh, this* * properly *is* Faith. *If* I *give aſſent upon other grounds, it is not Faith. It may be* perceptio, experientia, vel ſcientia, vel opinio, *according as are the grounds or reaſons of my aſſent, but not* Faith. *Theſe Rationiſts know that* Teſtimonium *is* Argumentum inartificiale; *hence they call for* artificial *Arguments, they muſt ſee things in* Artificio rerum, *elſe they will not receive them. But with their favour, we look upon the Almighty, to be ſo faithful and true a Witneſs, that,* Omnia Teſtimonia Divina ſunt ἀξιόπιστα, *imo* αὐτόπιστα, omnique artificiali argumento certiora, omnique exceptione majora: *So that to me this great Rationiſt ſpeaks but abſurdly: If a Divine Propoſition be not above the reach of his reaſon, but his reaſon can comprehend it, then he will* believe *it, and receive it for an Article of his* Faith, *otherwiſe he will not. For now it is not the Teſtimony of God which he* believes, *and his Authority and Veracity for which he believes, but the ſtrength of his own* reaſon *is the cauſe why he aſſents to ſuch a Propoſition, and receives it not as an Article of* Divine Faith, *but an Article of* Socinians Reaſon. *Whence the* Socinians *muſt either expunge that Topick of* Argumentum inartificiale, *which Reaſon will not ſuffer, or confound artificial and inartificial Arguments, making the* Membra diviſionis, *which ought to be* contraria *at leaſt, to be the* ſame, *which is good Logick; for* Argumentum *is diſtributed into* artificiale *and* inartificiale. *Not that we wholly deny the uſe of Reaſon in the Divine Myſteries; we will allow Reaſon a* judicium Diſcretivum, *but not* judicium

cium Docisivum, *this we give wholly to the Scriptures*, Scriptura judicat de veritate sententiarum Theologicarum. Ratio judicat de veritate connexionum, regulæ consequentiarum pertinent ad rationem: *But the* Socinians *make* humane Reason *the Judge of all Theological Controversies, to conclude this Head. If then God in the holy Scriptures reveals and teacheth me, that the Divine Essence is singular, or but one; yet reveals again that this Divine Essence is predicated of three* Suppositæ, *or distinct Subsistences,* Father, Son, *and* Holy Ghost. *How can this be, saith humane Reason,* I *cannot reach it, this is* supra captum Rationis meæ, *what then? Must I not therefore believe it, when God reveals it, because* I *cannot demonstrate the Truth by my Reason? Let God be true, and humane Reason a Lyar.* Essentia Divina licet sit singularis, refert tamen naturam universalis in eo quod sicut universale de pluribus prædicatur, sic Essentia Divina de pluribus distinctis suppositis aut personis contra ingenium aliorum singularium, & tamen manet singularis: quia est de natura universalis, ut in iis de quibus prædicatur natura ejus multiplicetur; ut natura humana multiplicatur in Petro & Paulo, &c. *That the holy Scriptures are clear in asserting the Divinity as well as the Humanity of Christ, the Disciples of* Mahomet* *will acknowledge, if we own* Paul's *Epistles to be Canonical; therefore in their Disputations with us Christians, upon that Point, about the Divinity of Christ, they decline the Authority of* Paul's *Epistles, and say, they were adulterated by the Christians: this is very strange, that* Mahumetans *can see this, and the* Socinians, *that own these Epistles, and dare not*

* Vide Horn. beck. Sum. contro. p. 131.

ſay they are adulterated, yet cannot read this. It is ſomething, that we have theſe Mahumetans *determining for us, that thoſe who own thoſe Epiſtles to be authentick, muſt own Chriſt to be God.*

Secondly, There is no Article of our Chriſtian Faith, which the *Socinians* oppoſe, that is ſeemingly ſo contrary to reaſon, as is the meaſuring of an Infinite Eſſence by Finite Maximes.

1. *We deny that any Article of Faith which we maintain is* contrary *to ſound Reaſon, though it be* above *Reaſon; therefore I put in the word* ſeemingly *contrary. Let that which meaſures be able to contain the thing meaſured: And is not this the Logick of the* Socinians? *How do they judge of the Articles of our Faith, how do they meaſure them, the unity of the Eſſence in the Trinity of the Perſons, the union of the Divine and Humane Nature in one Perſon, but by theſe Maximes, by which they meaſure a finite Eſſence. In a* finite *Eſſence it is impoſſible that one ſingular Eſſence ſhould ſubſiſt in three diſtinct Perſons, therefore it is impoſſible it ſhould be ſo in the* Infinite *Eſſence. To have two diſtinct Natures unite in one Perſon, this cannot be; Therefore it cannot be in the ſecond Perſon of the Trinity: (Yet the Miſleto and the Apple-tree are united together, and are diſtinct.) The ſum of their Logick is this, what cannot be found in a Finite Being, muſt be denied in the Infinite Eſſence.* Μετάβασις εἰς ἄλλο γένος, *we account a great piece of Sophiſtry in diſputing. Certainly a moſt groſs abſurdity to take Maxims fitted for finite Creatures, and limit the Infinite Being unto them, when as Infinite and Finite*

Finite differ toto Cœlo. *What uſe theſe Maxims may be of, laying down firſt the Scripture for my* Major, *to which I aſſent, upon the Authority of God revealing, I have touched in my former Head, but cannot now inſiſt upon it.*

Thirdly, To give Divine or Religious worſhip to a Creature, is not only above Reaſon, but is contrary to, and repugnant againſt ſound Reaſon.

But this is the Socinians *practiſe; Chriſt is but a Creature, a meer man, yet to Chriſt do they give Religious worſhip, in ſo much that* Socinus *will not own him to be a Chriſtian, who will not worſhip Chriſt with Divine or Religious worſhip. Let the* Socinians *name one Article of our Faith that is ſo contrary to reaſon as this. I argue upon the* Socinian *Principle, which is, that all Articles of Faith, all the Propoſitions in the Scripture muſt be brought to the Bar of our Reaſon, yea,* Socinians *Reaſon, and there they muſt receive their ſentence, whether they be true or falſe, whether they are to be rejected or received. Hence the Doctrine of the Trinity, the Eternal generation of the Son, the Perſonality of the Holy Ghoſt, the perſonal union of the two Natures in Chriſt, the ſatisfaction of Chriſt, Imputed Righteouſneſs, the corruption of our Reaſon and Will after the Fall, the Reſurrection of our Bodies, the ſame bodies which we lay down, theſe among others receive their ſentence of condemnation at this Bar, yea, though the Judge,* Reaſon, *be dim-ſighted, corrupted, yet ſo it muſt be,* Why? *becauſe all theſe do not agree with Reaſon, therefore they are all con-*

demned. If Reaſon then muſt judge all, let us try this at the Bar of Reaſon. I *will only uſe one Argument that* Chriſtianus Francken *uſed againſt* Socinus, *being one of the ſame Opinion with* Socinus, *as to the Divinity of Chriſt, and therefore looking upon him as* Man *only, would not have Religious worſhip given to him, which* Socinus *did. Several Arguments he hath, to which* Socinus *gives miſerable anſwers; and truly we may ſit ſtill, till we ſee how* Socinus *and his party can clear themſelves from being* Idolaters, *which* Chriſtianus Francken, Francis David, *with their party (who deny Chriſts Divinity alſo) do prove* Socinus *and his followers to be for worſhipping Chriſt with Religious worſhip, whom they deny to be God, and but a meer Creature. His Argument is this.* How great is the diſtance between a Creator and Creature, ſo great ought to be the difference between the honour which is given to the Creator and the Creature. But between the Creator and the Creature is the greateſt (*infinite*) diſtance, whether you reſpect the Nature and Eſſence, or the Dignity and Excellency. *Therefore,* there ought to be the greateſt difference between the honour of God and the Creature. But the honour which is chiefly due to God is Religious Adoration. *Therefore* this is not to be given to a Creature: *Therefore* not to Chriſt, whom you confeſs to be a pure Creature. *This was his Argument, and now let Reaſon judge. I urged this Argument, of giving Religious worſhip to a Creature, againſt a* Socinian. *The anſwer he gave me was this,* If it were the *Pleaſure of God* to have it ſo (as it was) then it ought to be ſo, and it was righteous and good it ſhould be ſo.

To

To which Anſwer of his I reply: This Pleaſure of God *leads us to another Queſtion,* An beneplacitum Dei ſit prima regula Juſtitiæ; *which ſome affirm, others deny. The* Socinian *by this Anſwer did affirm it implicitely, making this to be a duty and righteous act, to give Divine worſhip to a Creature, becauſe it was the* good pleaſure of God *to have it ſo; invincible Arguments to prove that Theſſ, would have been acceptable.*

Secondly, *What ſhall become of the* Socinian *Principle? Now you, Judge,* Reaſon, *may ſit alone upon the Bench, we ſhall carry away all the Court to another Tribunal, the* good Pleaſure of God; *and to this we are willing to go.*

Thirdly, *This* good pleaſure *of his muſt be known by the holy Scriptures, in which he hath revealed his pleaſure as to our duty. But then I will ſay with your Maſter* Socinus, If the Scripture doth ſay ſo, it muſt not be believed, becauſe it is contrary to reaſon; therefore there is ſome other hidden ſenſe in that Scripture which muſt be ſearched out, *this is fair dealing, I do but meaſure to* Socinus *in his own buſhel, for I am ſure here is a Principle contrary to Reaſon, and ſound Reaſon.*

Fourthly, *I utterly deny it, that ever it was the pleaſure of God, that religious worſhip ſhould be given to any meer Creature. Take Chriſts word for that,* Matth. 4. 10. It is written (*there is an old Law for this, God hath manifeſted his pleaſure as to this point*) Deut. 6. 13. *and* 10. 20. Thou ſhalt worſhip the Lord thy God, and him *only* ſhalt thou ſerve.

ſerve. Crellius *makes great uſe of this excluſive Particle* only, *in* John 17. 3. *which he puts in the front of all his Texts againſt the Divinity of Chriſt, becauſe he ſaid in his Prayer,* This is life eternal, to know thee the *only* true God: Crellius *putting the ſtreſs upon the word* only, *proves that Chriſt excludes himſelf from being the true God. By the ſame* word, *and as good reaſon, ſay I, doth Chriſt exclude himſelf from being the Object of religious worſhip: Let the* Socinians *ſay what they can, I know what diſtinctions* Socinus *uſeth to help himſelf here; but whence had he them? Out of the* Turkiſh Alcoran, *not out of the holy Scriptures I am ſure, they are wholly ſilent as to any ſuch Notions; ſo that thence he muſt have them, or they are the putrid Figments of his corrupt brain: But let* Francken *alone with him, I will not multiply more Texts being now I am in an Epiſtle to the Reader. Only one Text more which* Francken *urgeth againſt* Socinus, Iſai. 42. 8. My glory I will not give to another. *So* Iſai. 48. 11. *here God declares it plainly, that it is not his pleaſure to give away the glory due to him unto any other, he is peremptory againſt it.* Francken *urgeth the Text thus,* Religious worſhip is the glory of God, and God ſaith he will not give his glory to another: *Therefore* he hath not given it to Chriſt if he be not God. Socinus *may ſcratch his head, but ſhall never be able to anſwer it. But one word more concerning this Text, I think it will afford ſome thing againſt* Socinus *and* Francken *too, denying the Divinity of Chriſt; the words are,* I am Jehovah, that is my Name, and my glory will I not give to another: *What glory is here eſpecially meant? That which he*

אני יהוה הוא שמי

had

had mentioned juſt before, Gloria Jehovitatis meæ, *as* Calonius *phraſeth it*; *the glory of my Deity, that name* Jehovah, *which is proper to me, this glory I will not give to another. So Chap.* 83. 18. That men may know that thou whoſe Name alone is Jehovah, art the moſt high, *&c.* Jehovah *then is Gods Name, and his* alone, *and he that bears this Name is the* Moſt high over all the Earth. *This glory he will not give to another. But this Name* Jehovah, *is given to Chriſt in the holy Scriptures, as* Calonius *in his learned Tract*, De Nomine Dei Tetragrammato, *hath ſhewn and defended them againſt all the windings of that ſubtle Serpent in* Crellius *and his Companions; but were not Chriſt of the ſame Eſſence, he ſhould not bear the glory of that Name* Jehovah. *Theolog. Nat. & Revel. p.* 218, *&c.*

Fifthly *and laſtly, I anſwer, It is very true, the holy Scriptures do clearly manifeſt, that Divine worſhip is due unto Chriſt, and it muſt be given to him; both* natural *and* inſtituted *worſhip, we ſhall find given to him.*

But firſt, *That this depends upon the meer* pleaſure *of God I deny; as if God might have otherwayes diſpoſed it, that no religious worſhip ſhould be due to him, unleſs that Theſis I mentioned before be true,* That the good pleaſure of God is the firſt Rule of all Righteouſneſs, *which ſome do maintain, and from hence argue, that if the Lord had ſo pleaſed, there ſhould have been no worſhip due to* himſelf *from his Creature; the Creature ſhould not have needed to love God above all, to fear him, truſt*

trust in him, or serve him any way; pray unto him, &c. *only it was his good pleasure to have it so; but this makes all the worship due to the Father depend upon his meer pleasure, and doth not hurt our Cause at all: whether that Thesis be true or no, doth not now concern me.*

Secondly, *I answer: Religious worship is not given to him* as a Creature, *but as he is a* Creator, (God over all blessed for ever) *for which there are Texts plain enough, would but the* Socinians *hold to the Rules which they seem to approve of,* viz. Non esse recurrendum ad Figuras, donec absurditas Sermonis proprie ita ut sonat intellecti monstretur. *If* Schmalzius *would but hold to what he sayes.* Ludum & jocum e Scripturis facere pronunciat, qui absque necessitate a ῥητῷ discedunt: *Would but the* Socinians *hold to these Rules, we shall find Christ to be a* Creator, *not of the* new *Creature only, but of the Creature; the Scripture cannot speak plainer than it doth as to this Point:* Colos. 1. 16. *confutes that* Socinian *corrupt gloss which they put upon those Texts, which declare that all things were created or made by Christ, for the Angels, I hope, had no need of any* new *Creation: Now if the holy Scriptures must be believed, when they tell us Religious worship must be given to Christ, who is but a Creature (as say the* Socinians *) though this be* contrary *to sound Reason (yea, and as contrary to the holy Scriptures, which will call this* Idolatry.) *Then I hope the same Scriptures may as well be believed, when they tell us of one singular Divine*

Essence

Eſſence ſubſiſting in three Perſons, and of the Humane and Divine Nature united in one Perſon, which things are above, *but not contrary to Reaſon. Our Reaſon at the beſt before our fall being but finite, but ſince our fall corrupt and dim. For my part I cannot ſee how this practiſe of the* Socinians *can ſtand, but were I of their opinion, I muſt go over to* Franciſcus David, *and* Chriſtianus Francken, *and ſo I believe will our Engliſh* Socinians *ere long, upon ſeveral grounds which move me to think ſo, but this among the reſt perſwades me, becauſe they are fallen off from ſome part of his worſhip already, as I learn by the* Socinians *with whom I had diſcourſe. For the Sacraments it is true, the* Socinians *differ from others as to the uſe and end of them: And they do differ among themſelves about Baptiſm;* Socinus *did not judge it to be a perpetual Ordinance, yet others of the* Socinians *do uſe it. And in* Tranſylvania, *as* Calo- *nius tells us, the* Socinians *do baptize with water, and that, in the Name of the Father, Son, and Holy Ghoſt, and that ſo it was decreed, in a* Socinian *Synod, held* Anno 1636. *But as to the Lords Supper, I cannot ſee but they all agree in that;* and Socinus *acknowledges it to be,* Sacramentum perpetuum & Univerſale. *Now being this was the judgment of all of them, for ought I ſee, as to the uſe of it, however they are erroneous as to the end of it, I asked him what was the reaſon they did not adminiſter that Ordinance: He anſwered: Though* Socinus *was of that Judgment, yet they would follow* Socinus *no further than they ſaw*

Socinif. profliga. p. 851.

cauſe; But for the Sacraments, let thoſe who feel the need of them make uſe of them. *To wit, ſuch a God as they make Chriſt, ſuch Subjects they are to him. I thought the Inſtitution and Command of Chriſt, with the worſhip and honour which is given to Chriſt, had been grounds ſufficient to command our obedience, if we were attained to ſuch a height of* what *I cannot tell, for* Grace *I muſt not call it, that we felt no need of his Inſtitutions: but it ſeems his Inſtitution, Command, and worſhip in this particular are little with them, if they feel any need they may uſe them. Obedience good enough for a Dependent God. Now if men can thus diſpenſe already with one part of his worſhip and throw it by, I doubt not but upon the ſame Principle they may caſt off the other part of his worſhip; and the Reaſons urged by* Francken *and others of that party are ſo ſtrong, that they will at laſt prevail with Engliſh unſound Chriſtians, whom God for the abuſe of his Goſpel will (I fear) give up to their own Reaſon; and ſince* Reaſon *they will have,* Reaſon *they ſhall have: When the Religious worſhip of Chriſt is caſt off, then the* Turks *will be every way as good Chriſtians as theſe* Socinians, *for they ſpeak honourably of Chriſt, and acknowledge him to be a great Prophet.*

De Cauſa Dei P. 29.

Bradwardin *was a man ſound in the Doctrine of the Trinity, and the union of the two Natures in the Perſon of Chriſt, and in other Articles of our Faith: And thus he ſpeaks concerning theſe Articles,*

ticles, Scio Philoſophe, & confidenter me ſcire affirmo, quod non eſt Articulus aliquis magnus vel parvus, de ſubſtantia fidei Chriſtianæ, quam Deus non prius multis temporibus ante Fidei hujus exordium per Prophetas ſolennes, velut per quoſdam prænuntios revelavit, &c. non enim eſt Articulus Fidei Chriſtianæ, qui etiam Philoſopho judice non corrupto, non ſophiſtico, non protervo: ſed indifferente ſolido, ſobrio, & veritatis amico, efficaciter poſſit fundari in veteri Teſtamento, in veteribus Prophetiis, ſicut & conſtat antiquitus veraciter contigiſſe. *What kind of Philoſophers the* Socinians *are in* Bradwardin's *account, we may eaſily judge. Afterwards* * *he frames this Argument.* * p. 59.

Whatever God hath revealed and atteſted, that is true.

But God hath revealed and atteſted the Chriſtian Faith.

Therefore, The Chriſtian Faith is true.

(*The Chriſtian Faith that* Bradwardin *means, is that which the* Socinians *do oppoſe*) *then he anſwers to that, which ſome wanton cavilling Wits might object, that he had not* demonſtrated *that God hath revealed this Faith; the anſwer is too long to tranſcribe.*

The Socinians *I ſee are very angry with* Athanaſius, *and look on him as if he were the firſt Inventor of theſe Articles of the Trinity, and of the*

Divine and Humane Nature united in the Perſon of Chriſt; making the world believe (if they could) that none of the ancient Writers before him were of their Opinions: As appears by Mr. Biddle's *Quotations out of thoſe Authors, whom he labours (by the gloſs he caſt upon them) to make them ſpeak his Doctrines, againſt the Divinity of Chriſt, and the Trinity. Thus the* Socinian *Pamphlet, lately printed and publiſhed by* William Pen, *tells the Reader, as I obſerved the little time I had it in my hand. I ſuppoſe that Author took it out of Mr.* Biddle. *I ſhall briefly give the Reader what I find in thoſe Authors which I have, but not tranſcribe all that I find to this purpoſe.*

For Clemens Romanus, *in his Epiſtle to the* Corinthians, I *find not much, the occaſion of that Epiſtle did not lead him to ſpeak of the Perſon of Chriſt, he contents himſelf with the phraſe of the Apoſtle, calling Chriſt as the Apoſtle,* Heb. 1. 3.
p. 47. ἀπαύγασμα τῆς μεγαλωσύνης αὐτοῦ. The brightneſs of his (*that is Gods, of whom he ſpake before*) magnificence, being ſo much greater than the Angels, as he hath obtained a more excellent Name: The Angels are miniſtring Spirits, but to the Son he ſaith, Thou art my Son, this day have I begotten thee, ſet thou at my right hand, &c. *I think he intends his Divinity, in his ſecond Epiſtle, of which only we have a Fragment: beginning his Epiſtle.* Ἀδελφοί, οὕτως δεῖ ὑμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ, ὡς περὶ θεοῦ ὡς περὶ κριτοῦ ζώντων καὶ νεκρῶν. *And after,* pag. 6. *ſpeaking*

speaking of Jesus Christ our Saviour, saith of him, ὧν μὲν τὸ πρῶτον πνεῦμα ἐγένετο σάρξ. *How far those words are from Christs* satisfaction *in his first Epistle, the Reader may judge:* He gave his blood for us, and his flesh for our flesh, and his Soul for our Soul. *And for our Justification,* (*which concerns the* Socinian *Doctrine also*) We who are called in Christ Jesus, are justified not by our wisdom, understanding, piety, or works which we have wrought in purity and holiness of heart, but by *Faith*, by which the Almighty God hath justified all from the beginning.

p. 64.

p. 41

The next are the Epistles which go under the name of Ignatius. *In his Epistle* ad Ephesios, ad Magnesianos, ad Trallianos, ad Romanos, ad Philadelphenos; *in all these Epistles I read* Ignatius *asserting Christ to be* God man, *and giving warning to the Churches to take heed of those, who said he was but* meer man. I *will only write one Sentence out of this last Epistle.* If any one say, there is one God, and doth confess Jesus Christ, but thinks the Lord to be ψιλὸν ἄνθρωπον, a meer man, and not the only begotten God, the Wisdom and word of God, (*what* Word, *he tells us in his* Epist. ad Magnesianos, ὅς ἐστιν αὐτοῦ λόγος, οὐ ῥητὸς, ἀλλ' οὐσιώδης, &c.) but thinks he consists only of Body and Soul, this is a Serpent and Seducer, preaching an error for the perdition of men, *&c.*

Justin

Juſtin Martyr, *Apolog.* 2. *aſſerts the Divinity of Chriſt; and in his Dialogue with* Trypho *he often aſſerts it, in ſo much that* Trypho *tells him,* That Chriſt ſhould be God before the world began, and after to be born, though not as other men, ſeemed to him not only a Paradox, but fooliſh: ὃ μόνον παράδοξον δοκεῖ μοι εἶναι, ἀλλὰ καὶ μωρόν. *Unto whom* Juſtin Martyr *anſwers,* page 267.

Adv. Hæreſ. l. 2. cap. 43. Irenæus, *comparing man with the Son of God, ſaith to man,* Thou, O man, art not one that is not made, neither didſt thou alwayes *coexiſt* with God, as did his proper or own Word. *And in the third book,* cap. 8. *thus he writes,* Never did any Prophets, or Apoſtles, call any other *God, or Lord,* beſides the *true and only* God. *To the ſame purpoſe he ſpeaks in the ninth* Chapter, *and there* Fevardentius *in his Animadverſions upon the Chapter, hath out of ſeveral places of* Iræneus *ſhewn how oppoſite he was to this Doctrine of Mr.* Biddle *and the* Socinians, *that he declares himſelf as erroneous in his quoting of Authors, as he is in his Opinion.*

Admon. ad Gentes p. 11. *Pedagog.* l. 1. p. 113. *Strom.* l. 7. p. 702, 703. Clemens Alexandrinus *ſpeaking of Chriſt the* Word, *ſaith,* He the *Word* appeared to men, ὁ μόνος ἄμφω θεὸς τε καὶ ἄνθρωπος, He only is both God and man: *In another place ſpeaking of* God *and the* Word, ὃν καὶ ἄμφω, ὁ Θεός, They are both One, that is to ſay, God. *But in another place he inſiſteth largely upon this, ſhewing the Divinity,*

Divinity, as well as the Humanity of Chriſt.

Origen *againſt* Celſus, l. 1. Celſus, *ſaith* Origen, thinks there is no other Divinity in the Humane Body which Chriſt carried about, than in *Homer's* Fictitious Fables; we affirm he doth conſiſt of the Humane together with the Divine Nature. *In another Book againſt* Celſus: In that we do ſharply accuſe the Jews, that they did not believe their own Prophets, who in many places did teſtifie that he is God, God and Father of all. *Several other places I have noted in* Origen. l. 2.

Tertullian, De Carne Chriſti, *acknowledgeth* Chriſt hath two Subſtances. *And again in the ſame Book againſt* Marcion, *he aſſerts the Divine and Humane Nature of Chriſt. In his Book concerning the* Trinity, *and his Book againſt* Praxeas, *he clearly holds forth, that Chriſt was* God *and* man.

Cyprian *thus*, Jeſus Chriſt God, and our Lord; though the Son of God did not deſpiſe to take the fleſh of man: Though immortal, ſuffered himſelf to be made mortal. *In his ſecond Book againſt the Jews, he brings ſeveral Scriptures to prove Chriſt to be God and man.* De bono Patientiæ.

Arnobius, Contra Gentes, *I have obſerved in five places maintaining the ſame Doctrine of the Divinity*

Divinity and Humanity of Christ: His eighth Book I do not reckon, because it is supposed not to be his.

Lactantius, *in many Chapters of his fourth book* De Vera Sapientia, *doth manifest his faith plain enough, that Christ is both God and man.*

These Authors I have, who all lived before Athanasius, *if they say, that Christ was inferiour to his Father, or was subject to him, did receive from him, &c. Who deny this? And doth not the Scripture say the same, considering the Humane Nature of Christ, the Offices he undertook, the State of a Servant which he underwent; we can easily tell how to understand these things, and yet believe he was true God, as the Scriptures have declared, and these Ancient Writers have believed. These things considered make me believe the Truth of what* Athanasius *reports.* That in the Council of *Nice* all the Bishops, as many as were there present, when they heard *Arrius* Doctrine concerning Christ, they stopped their ears, and all of them with a common suffrage condemned that Heresie, and Anathematized it, saying it was strange to, and diverse from the Faith of the Church. *So it appears by the Quotations I have given out of the Ancient Writers from the Apostles dayes, whence* Athanasius, *and that Council were not the first that broached the Doctrine which we maintain as Orthodox; but they maintained the same Doctrine which*

Contra Arian. disput. 1.

the

the Prophets and Apoſtles (as Bradwardin *offers to juſtifie) had taught.*

But I have done with this; hoping that God will ſtir up thoſe to whom he hath given abilities, and have time for ſtudies, to appear againſt theſe Doctrines, ſo deſtructive to the Chriſtian Religion, and tending ſo much to the perdition of mens Souls.

As to this Treatiſe, I know it is that Subject upon which ſeveral men of better heads and hearts than mine have already written: But that which is the main thing in it, and without which I had no thoughts of ever ſetting Pen to paper, I have not met with any man that hath ſpoken to it; yet the conſequence is ſo great, that the ſoundneſs or unſoundneſs of our Converſion depends upon it: Whether that which I have written be ſatisfactory to the judicious Reader, I muſt leave it, being willing to be taught if I have erred.

If the Reader be offended at the language, being ſo plain, I ſhall not be much troubled at that, it hath been ever my unhappineſs, to prefer an Apodictick Syllogiſme, *before a* Jingling Paranomaſie; *my buſineſs is with thoſe who are troubled about their Spiritual ſtate whether it be ſound or falſe; and Silken language ſutes not thoſe who are cloathed in Sackcloth. I am much encouraged as to this Point, by the ſtile in which the Holy Spirit guided his Servants to write, alſo by obſerving whom they*

were that God hath made the greateſt uſe of in his Church as to bringing home Souls to Chriſt; neither Mr. Richard, *nor Mr.* John Rogers *were* John Chryſoſtom; *yet God honoured none more in theſe parts of* England *with Converſion of Souls than theſe men: Gallant language never did Gods work that I have obſerved: what is it indeed, as to a mans Judgment or Conſcience? I write as I love to read; when I read Divinity Books, I look for Divinity and ſolid Reaſon not for Language; that man to whom ſound Divinity will not be acceptable, unleſs it be cloathed with embroidered language, had beſt make ſure that his heart be ſound; theſe are not the Readers for whom I intend my Diſcourſe, being ſuch, I believe, as never were acquainted with the works, or troubled with thoſe temptations of which it treats. Some Quotations there are out of Latine Authors, which I have not tranſlated into Engliſh, ſuppoſing they would not be underſtood by moſt, though they were tranſlated. If God ſhall pleaſe to make my labours helpful to thy ſpiritual eſtate, let God have the praiſe, and let him have thy Prayers, who is,*

One of the meaneſt of

Chriſts Servants,

GILES FIRMIN.

By

ERRATA.

By reason of the Authors remote distance from the Press, many faults have escaped, which the most material are here taken notice of, and the Courteous Reader is desired to correct them, as any other here not specified.

INtroduction Page 1. line 12. read *them* :p.2.l.1.r. *allude*. *Treatise* Page 2 line 29. read *præparationibus*:p.5.l.10. dele *all*:p.9. margent r. נער, παιδάριον : p.13. l.15.r. *signal* : p.16.l.5.r.to : p.18.l 7.r.*Mechanicks* : p.19.l.4.r.*make*:p.23. l.11.dele *first*: p.27.l.11 dele *his* : p.30.l.28.r.*so*: p.30 l.31. r.*Sculls*:p.31,l.10.r.*as*:p.32.l.25.r.*only*:p.34.l.13.r *Job*.16. p.45 l.8.r.*Parson*: p.58.l 33.r.*his*: p 91. l.25.r. *extrinsece*; p. 98.l.27.r. ζητοῦντες : p 99.l.28 r.*as*: p.100.l.24.r.*own*:p.108. l.23.r.*it*. p.109.l.9.r.*it*: p.115.l.4.r.*stick* : p.116.l.9.dele *it*: p.133.l.19. r.*volitum* : p.142.l.10. dele *after* : p.156.l.27. dele *laid*: l.28.r.*Egyptians were*: p.158 l.21.r.*King*: l ult r. *attribute*: p.162 marg.r.*ignorance*: p.162:l 36. dele *not do* : p.166.l.26 r *declaring assent*:p.177.l.20.dele *wretched*,p.178 marg.r. *suavitas*: p 198.l.16,17, &c. *concurse*: p.199.l.3 r. *me*:p.226.l.ult.r.*edification* : p.228.l.14.r.*latitudinarians* : p.235.l.4.r.*roll* : p.240.l.27.r.*save* : p.251.l.10.r.*is*: p.252. l.11.r.*she*: 256.l.11.r.*roll*,and so often p.282. p.274.l.31.r. *to* : p.289.l.35.r.*election*.

THE INTRODUCTION.

WHen God gave commandment to *Iſrael*, to appoint three Cities of Refuge, *Deut.*19 2. He gave another Commandment to them, v. 3. *To prepare the way* to thoſe Cities: Upon which Commandment the Magiſtrates of *Iſrael*, every year, on the fifteenth day of the month *Adar* [or *February*] ſent out Meſſengers to prepare the wayes to the Cities of Refuge, to make them fit and broad, remove out of them all ſtumbling blocks and offences; they ſuffered not any Hill or Dale to be in the way, nor water-ſtreams, but they made a bridge over it, that nothing might hinder him that fled thither. At the partition of wayes they ſet up in writing, *Refuge, Refuge*, that the man-ſlayer might know and turn thitherward. If any man met the man-ſlayer, he was not to hinder him; but two or three of their wiſe men were to be upon the way, that if they did meet with the Avenger of blood, they might by lenitive words endeavour the appeaſing of his wrath, and not fall upon the man-ſlayer, till the caſe were judicially heard. מקלט

Some Divines, I ſee, make Chriſt to be typified by this City of Refuge; if ſo, methinks that which is ſpoken of *John*, *Iſai.* 40. 3. [quoted by all the Evangeliſts] crying in the wilderneſs, *Prepare ye the way of the Lord*, &c. *ver.* 4. *Every valley ſhall be exalted, and every mountain and hill ſhall*

be made low, &c. may well alude to this their preparing the way to the City of Refuge. That the Apoſtle, *Heb.* 6. 18. in thoſe words, *who have fled for Refuge*, doth at leaſt alude to this flying to the City of Refuge, I think may well be admitted. So * *Grotius* intimates, *Confugimus tanquam ad Aſylum, ut illi de quibus. Numb.* 35. 2. and *Joſh.* 21. 27. that is, *We fly as unto a Sanctuary*; as thoſe in *Numb.* 35. 2. and *Joſh.* 21. 27. who fled to the Cities of Refuge. *Jacobus Cappellus* thus gloſſeth, *Confugimus: A quo? a Deo. Ad quem? ad Deum, &c. We fly: from whom? from God. To whom? To God; to wit, from an angry God, to a pacified God, through the interceſſion of his Son; for then will a Refuge far moſt ſafe lye open to us, when we fly to that promiſe of the Covenant of Grace, which he hath declared in his Word, and confirmed by his Oath.* This is very ſavoury.

* *In textum, Confugimus per Baptiſmum ad Chriſtum. Lyra.*

Be this Refuge Chriſt, or God pacified in his Son, or the Covenant of Grace, ſure I am, that the way unto this Refuge hath as much need to be kept clear from ſtumbling blocks, offences, or whatever might hinder the Soul under the ſenſe of its ſin and miſery, full of fears, in danger of death eternal, through an angry God, or the Curſe of the Law purſuing it, now flying for Refuge, as there was need of that way to be prepared to the City of Refuge, to which the man-ſlayer was flying. But whether ſome eminent Divines, whoſe names are very precious in the Church, have not layed ſome blocks in the way, which have cauſed much trouble of ſpirit to loaden and afflicted Souls, who have been flying to Chriſt for Refuge, in the day of their fears and ſorrows? Ask, and experience will tell you. Let us ſee a little.

Here is a ſinner whom God hath awakened, hath ſet his ſins in order before him. He that before could ſay, God is a merciful God, ſay theſe Preachers what they will, now he feels and finds God to be an angry God, and one that is as good as his word, one that will not endure iniquity, he will not clear the guilty; and this poor Creature ſeeth nothing but guilt and iniquity in himſelf, no Creature un-

der

der heaven ſo miſerable as himſelf; to abide here he cannot, the Law ſpeaks nothing but death, and dye he muſt, if there be no other way to ſave him then what he can find in himſelf: Hearing of Chriſt and a Covenant of Grace revealed in the Goſpel, for ſuch poor ſinners to run to; and hearing Chriſt calling of ſuch to him, *Matth.* 11. 28. the ſinner anſwers gladly with them, *Jer.* 3.22. *Behold, we come to thee*, and now is haſting for Refuge. But one meets him in the way, and ſpeaks to him; How now ſleepy ſinner, what are you now awake? what are thoſe luſts of thine, wherewith thy ſoul was ſo delighted, become evil things in earneſt to thee? Is thy ſweet morſel, which thou didſt hide ſo under thy tongue, *Job* 20 12. become bitter? Is hell real? do you believe wrath indeed is coming? do you think God is juſt, will be juſt, whatever you thought of him before? All this is very true, ſaith the ſinner, I feel it all to my ſorrow. Well, what would you have, a Chriſt? God reconciled? his *Love*? Yea, ſaith the ſoul, this it is, you have named it, this will *quiet* my ſoul indeed, and nothing elſe. But ſtay, ſaith he, *Are you come to this, to be quiet with the will of God, in caſe you think you ſhall never partake of his Love*; this you muſt come to, if you be rightly humbled and prepared for Chriſt, unto whom you are now flying. Grace you would have, and God to work Grace you deſire; yea, earneſtly, ſaith the Soul, I would fain have God manifeſt grace towards me. But ſtay, ſaith he, *What if God will not work Grace, nor never manifeſt Grace to you, will you not by ſinking diſcouragements, and ſecret quarrelling reſiſt God? It may be you will be above Chriſt, not under him, and willing to be diſpoſed of by him.* O, I pray, Sir, what do you mean by this, *willing to be diſpoſed of by him?* This Mr. *Shepheard* hath not ſo plainly expreſſed; but obſerve what went before, with the thread of his diſcourſe, and it is plain Engliſh, *if he diſpoſe thee to hell and damnation.* Thus his Father in Law, Mr. *Tho. Hooker*, that eminent man of God, in his *Souls Humiliation*, ſpeaks it out in plain terms, *'Tis harſh, and tedious, and long it is ere the ſoul be thus framed; yet the heart truly aba-*

Mr. *Shepheard's* Sound Believer, p. 154. in that Impreſſion 1645.

Mr. *Shep.* p. 140. p. 143.

Mr *Hooker's* Souls Humil. p. 112.

ſed is content to bear the eſtate of damnation: [By the way obſerve, if it be *long* firſt before this be attained, then this ſoul is a long time under preparation, and not yet come to Chriſt, according to his diſcourſe that he is upon.] Thus in ſeveral other places he hath theſe expreſſions, *The humbled ſoul is content, ſatisfied, and well-apaid, if God will leave it in that miſerable and damnable eſtate, into which it hath brought it ſelf.* Now when the awakened ſinner, in his way to Chriſt, meets with theſe Leſſons, and begins to meditate upon them; muſt I be quiet though God will never give me his love? Muſt I be content, though God will never work, or manifeſt grace to me, or in me? Muſt I be content to bear the ſtate of damnation, well apaid, ſatisfied, though God leave me in it? O what work do theſe make in a poor, diſtreſſed, loſt, undone ſinner? Here are blocks for me to get over; if theſe things be true, I muſt never look to come to the City of Refuge, but muſt dye in the way, and be damned for ever.

Ibid. p. 115, 116, 140.

But ſuppoſe a man hath got through the way, and is now come to the gate of the City, to enter in, to cloſe with Chriſt by Faith. Another meets him, Well ſinner, whatever Chriſt was before to you, now it ſeems he is of worth; now you would have a Chriſt: Yea, with all my heart, ſaith the diſtreſſed ſinner: But what is it in Chriſt you look at? you would have a Saviour? Yea, and can you blame me, is not his name *Jeſus?* I would have him a compleat Saviour; I thought ſo. *This is the main aim of moſt hearers, if they have faith, they are ſure to ſcape Hell; and if they have the conditions of faith wrought, faith will follow: But, poor ſoul, tell me, if this be thy aim, wherein differeſt thou from a drunkard, or a ſwearer?*

Mr. Dan. Rogers Catechiſe, 1 Edit. p. 118.

God hath tyed himſelf graciouſly to ſuch as do ſeek Him, *not* themſelves: *He aſſiſts and ſeconds them, who ſeek his glory above their own ſalvation.*

p. 117.

There is a mixt-ſelf; *and this mixt ſelf is ſo dangerous a miſchief, as to deprive the ſoul of all her labour and hopes.* Now what is that mixt-ſelf? Several are mentioned: The *fifth, is Self-love: When the ſoul ſo looks at the Promiſe,*

Mr. Rogers Naaman, p. 129, 122.

miſe, as an object of immediate good to her ſelf, and for her own ends and welfare, not ſubordaining her own ſalvation to the glory of God.

So that, ſinner, here is the queſtion before you enter into the City, or cloſe with Chriſt, *Is it the glory of Gods grace which you ſeek, above your own ſalvation?* If your ſalvation be not aimed at in a ſubordinate way to his glory, *Self love* only acts you, and that will undo you.

Mr. Shepheard in two or three places of his *Sincere Convert*, ſpeaks to the ſame effect, which I ſhall take notice of in its proper place.

Good Lord, ſaith the poor ſinner, how ſhall I know this? I am glad of a Saviour to deliver me from Hell and wrath, which I ſo fear, yea, and willing to be ſaved from my own heart, and luſts, and enmity againſt God, are drunkards and ſwearers ſo too? if ſo, then I am loſt indeed: while my ſoul is thus preſſed and oppreſſed with the ſenſe of my undone, miſerable, loſt, ſinful and damned eſtate I ſee it is rich grace which only can ſave me through Chriſt, and I ſhall for ever adore his grace; but whether the glory of it is now *above* my own ſalvation, I fear it.

One block more lies in the way, ſinner, there is no union with Chriſt without Faith, and if no union, then no communion; do you then underſtand what this Faith is? I muſt tell you, *It is a wonderful grace of God, by which a man doth apprehend and apply Chriſt and all his benefits unto himſelf.* But Sir, how doth a man apply Chriſt to himſelf? I tell thee, *This applying is done by* Aſſurance; *when a man is verily perſwaded by the holy Spirit, of Gods favour towards himſelf* particularly, *and of the forgiveneſs of his* own *ſins.* Thus alſo Mr. *John Rogers* of *Dedham*, who thus deſcribes Faith, *It is a particular perſwaſion of my heart, that Chriſt Jeſus is mine, and that I ſhall have life and ſalvation by his means: that whatever Chriſt did for the redemption of mankind, he did it for me*, &c.

Mr. Perkins Catechiſe, 4th princip.

Treatiſe of Faith, p. 23.

Other things I have met withall in the writings of theſe holy men, which have cauſed ſome trouble, and I may mention them afterwards; but theſe are the things which chiefly have cauſed ſinking thoughts: If theſe things be true, then, if we divide thoſe, whom according to other ſound notes we muſt judge to be ſincere Converts, into four

four parts, I believe three parts muſt begin their work again. If Chriſtians had minded theſe things, underſtood them, and applyed them to their own hearts, to ſee how they anſwered them, I doubt not, but they would have found the troubles that others have from them: Again, had theſe men been of the lower form in Chriſts School, men but of common and ordinary gifts and grace, they would not ſo much have daunted us; but being men ſo eminent in gifts and grace, Maſter builders, hence our fears and troubles riſe the more. Surely the work of Regeneration, or effectual Calling, is not ſo eaſie, though theſe things be left out; he that tries it, will find that which will make him cry out with *Ephraim*, *Turn me Lord*, *Jer.* 31. 18. yea, or elſe never turned. Why then theſe blocks muſt be thrown in the way I know not. If indeed the holy Scripture calls for them, then I will not call them blocks; but that is the thing which in their proper place, I will, with reverent reſpect to theſe bleſſed Saints, humbly examine.

THE

THE Real Christian, OR, A Treatise of Effectual Calling.

CHAP. I.

Concerning Preparations of the Soul for Christ, in General.

OUr worthy Divines have both by preaching and writing spoken much for preparations of the Soul, before it will close with Christ savingly, and that not without cause. That abundance of Christians have a long time doubted of, and argued against the truth of their union with Christ, for want of their sensible experience of these preparative works, which they have learned and read, is well known to him who hath had any inward converse with Christians, if his own experience be not a witness of it: How many years have some Christians here stuck, and could not answer or help themselves. Hence, when

Vide Sentent. Theolog. Britan. *de* 3. & 4. *Artic in* Synod. Dord.

when they feel corruptions working, and their hearts grow ſluggiſh, not following after Chriſt as they ſhould do, they impute the fault to the want of theſe preparations. Had I taſted more of the bitterneſs of ſin in that legal work as others have done, ſin would not have been ſo ſweet, ſo powerful as now I feel it, my heart would have followed after Chriſt more cloſe then now I do. It's true, Divines have ſpoken and printed ſome things to help Chriſtians in this particular; but while they preach and print of ſuch ſtrong convictions, ſuch dreadful legal terrors, deep ſorrows and humblings, as being the common road through which men go that come to Chriſt, then put in a few words to eaſe troubled ſouls; becauſe they cannot find them; alas, they little regard theſe words, being but particular exceptions from a general Rule. That ſoul which is tender and very inquiſitive after the ſoundneſs of its own converſion, will not be ſatisfied unleſs it can find all that in its ſelf which other Converts have.

The ſcope of my book being to help & remove ſtumbling blocks out of the way of a tender Chriſtian, who would fain be ſound, and get its work cleared out; let me lay down my thoughts concerning *Preparations* in general, under theſe following Poſitions.

Firſt Poſition. *It is the duty of all the ſons and daughters of* Adam, *who hear the Goſpel preached, and Chriſt offered to them, to believe in, or receive Chriſt, be they prepared or not prepared.*

I ſay, it is the *Duty* incumbent upon them *All*: Not that it is their duty, *mediantibus preparationibus*, if you be prepared; but not your duty, if you be not prepared. So that my duty depends upon my preparation, not ſo; but I ſay, though men be not prepared, yet they *ought* to believe it is their duty to receive Chriſt. What men will do is another thing [I ſhall ſpeak to that in my next Poſition] but now I am ſpeaking of what they ought to do.

If

If you ask me, of what uſe is this Poſition to a gracious heart troubled about its ſtate? I anſwer, If it be made good [as I doubt not but I ſhall make it good] it is the beſt anſwer thou canſt give to the objections which thy timorous heart, and a cavilling devil do make againſt thy believing in Chriſt, or thy Faith from the want of theſe preparations: no anſwer like it, experience you what I ſay.

Satan, you have a long time been battering of my poor Faith, and beating me off from Chriſt; but here Chriſt is offered to me, I am called to receive him, is it my duty or not my duty to cloſe with him? Yes, ſaith he, I never denied it was your duty, if you were *prepared* for him, as your own Miniſters preach, by conviction, great terrors, fears, ſorrows, humblings, which thy unbroken heart was never acquainted withall. But Satan, where doth the holy Scripture [by which I muſt be judged] put that condition, *prepared*, into the Command, to make it my duty? I know very well why Miniſters preach theſe preparations; but do any underſtanding Miniſters preach them as things antecedent, to make Faith in Chriſt my *duty*? As for my *Will*, Chriſt hath it, whatever my preparations were: My ſoul embraceth him as he is offered; his terms pleaſe me well. If I do not believe, I diſobey the great Command: Why then do you endeavour to beat me off from my duty, by ſuggeſting to me this my want of *preparations*?

Let me prove my Poſition.

1 John 3. 23. *This is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt:* Is the word *prepared* put in? Doth it run thus, *This is his Commandment, when we are prepared, to believe in his Son?* The next words, and *love one another*, I hope this is not a duty depending upon our being *prepared*: That when we are prepared, then it is our duty to love one another, and not before: no more is our Faith in Chriſt our duty after we are prepared: they are both joyned together in the Text. Commands bind the Creature immediately. Commands

expreſs our duty unto God, without Conditions. Promiſes expreſs the good Will of God to us, upon Conditions.

It is as much every mans duty to believe in Chriſt, when he hears him preached and offered, as it is, *to love God and our neighbour*. But will any man ſay, it is not our duty to love God and our neighbour, until we be *prepared?*

Object. *The reaſon is not the ſame; thoſe were our duties in the ſtate of innocency, before the fall.*

Anſw. The Argument ſignifies nothing. For it is not the ſtate I am in, be it innocency or nocency, that makes any thing my duty, but the Command of the ſupreme Law-giver. Take away the Command, there is no Obligation. But the Command being given to fallen man, to believe in Chriſt his Redeemer, it is as much his duty to believe in him in a ſtate of nocency, as to love God in a ſtate of innocency.

2. Reaſon doth as well dictate, that *fallen, undone* man, a ſlave, a captive under ſin, Satan and wrath, ſhould fly to God, embrace a Redeemer revealed and offered, as it doth dictate, he ſhould love his Creator in a ſtate of innocency.

Object. *But Chriſts calls the* weary, *the* laden, *the* thirſty, &c. *which denote a ſoul qualified.*

Anſw. What then? doth it follow, it was not *their duty*, to believe in him, and receive him, before they were *laden, weary, &c?* No man will *love God* as he ought, with that love his people do, but there muſt be a great work firſt wrought on the heart; but is it not his *duty to love him* before that work be done?

To this purpoſe ſpeaks Chriſt, *John 6. 29. This is the work of God, that ye believe on him whom he hath ſent.* Thoſe to whom Chriſt gives this anſwer, did not appear to be men *prepared*, by *ver. 26.* yet this was the work of God, which at that time they were bound to do; then ſurely it was their duty.

Secondly,

Secondly, That famous Text, *John* 3. 16. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believed in him, &c.* Here is a bleſſed offer of Chriſt: but to whom, to the *prepared* ones? The Text ſaith, *Whoſoever believes in him.* Surely it is the duty then of every one, to whom this bleſſed offer is made, to accept him, and not to ſay, alas, I am not *prepared*, ſo this offer belongs not to me.

Thirdly, The 18. ver. and 36. ver. of the ſame Chapter, *He that believeth not is condemned already.* If all men be condemned for not believing in Chriſt, then all men were bound to believe it was their duty: This plea will not ſerve the turn, to ſay, Lord, it was not my duty to believe in Chriſt, I was not prepared or qualified for faith.

Object. *This is the way to make plain Hypocrites, and hath been the cauſe that ſo many have been made; to wit, men jump out of a ſtate of nature into a ſtate of believing, without any humblings, preparations, and hence have held for a time, but fallen off at laſt, and that finally.*

Anſw. 1. I pray firſt, what do you mean by that ſtate of believing, or by faith? if you underſtand faith, as Mr. *Perkins*, Mr. *Rogers*, and the Ancient Divines, it were dangerous indeed to talk of ſuch faith without preparations: but I do not affirm, yea, I utterly deny, that faith to be the duty of all men.

2. Shew that man who did ever *truly* cloſe with Chriſt, and grew an hypocrite, or rotten at laſt, for want of preparations before his cloſing with Chriſt. I would ſee ſuch a one. I believe, yea, I am aſſured he never truly cloſed with Chriſt; and this was the cauſe, not his want of preparation, that he proved an hypocrite.

3. How many men have had great humblings, legal terrors, ſorrows, in a high degree, but never came to a ſound work of faith in Chriſt: So that we cannot put all in preparations, unleſs you will ſay, they never were ſo humbled, as to be content to be damned [which is the thing I muſt ſpeak to in its place] if they were ſo humbled, then they truly cloſed with Chriſt. But, I hope,

the reaſon muſt be, becauſe the Scripture ſaith ſo; which we ſhall expect in its place.

But in the mean time, if this Poſition ſtand, it will in part make againſt this notion, and will be found to be the beſt help for thoſe tender and gracious Chriſtians, who for many years have been kept doubting and diſputing againſt their faith in Chriſt, becauſe they could not find theſe preparations, which they hear and read ſo much of in Books: When as the work of faith it ſelf they dare not deny. Only Reverend Mr. *Shepherd* doth puzzle them in his Deſcription of Faith, when he puts into it the *ſubject*, that is, *the ſoul of an humble ſinner.*

Sound Believer p. 162, 173.

All the other four parts they can anſwer, which his Deſcription treats of; only this ſame *humbling*, as to theſe terrors, ſorrows in ſuch a meaſure [though as to theſe ſome relief he hath given] but eſpecially, to be quiet without Gods love, without manifeſtation of grace, to be content though God will never work grace, to be content to be diſpoſed of by Chriſt to Hell and damnation, as both he and Mr. *Hooker* makes the *humble ſinner*, in which faith is wrought, this it is troubles them. For the preſent I only ſay this, Chriſtian, I am ſure God hath given thee a command, and that upon pain of damnation, that thou believe in his Son; be ſure you look to that. But let theſe holy men find out a Text as clear, where he hath given thee a Command, to be content to be damned, or to be quiet without his Love and Grace, before you believe in Chriſt.

2. *Poſit.* My ſecond Poſition is this, *Man naturally* [*eſpecially if he be adult before God works upon him*] *is not a ſubject fit or diſpoſed to receive Chriſt immediately, when offered to him; but before he* will *receive him, there muſt be ſome work of the Spirit upon him, to prepare him, make him* willing and glad *to receive him.*

It is his *Duty*, he *ought* to receive him, according to my firſt Poſition, but he will not: Wherefore Chriſtian, if Chriſt hath got thy *will* [if *will* be come home, as Mr.

Mr. *John Rogers* would ſay, the bargain is done, *Revel.* 22. 17. *Whoſoever will, &c.*] do not ſtumble, nor trouble thy ſelf.

The reaſon of my laying this Poſition thus is this; Reverend Mr. *Shepherd*, in anſwering of Objections made againſt the Doctrine of Compunction, from *mens experiences*, who have proved good Chriſtians without ſuch compunction, ſaith, *Many thouſands are miſerably deceived about their eſtates by this one thing, of crooking and wreſting Gods Rule to Chriſtians experiences*, p. 53. then gives this Caution, *In this work of Compunction we muſt not bring Rules to men, but men to Rules*, p. 52. *Sound Believer* p. 52, 53.

What Chriſtians are theſe this holy man means? If they be Chriſtians of a late edition, when Religion was in faſhion, and the faireſt Card for a man to play his game with, if he meant to riſe; ſuch as might have motions upon their affections, whilſt the dainties of the Goſpel were diſht out, and ſet before them, as in thoſe times nothing but chymical notions in Divinity would down with many palates, and now had their tongues tipt with Diſcourſes of Free-grace, and ſome Opinions which ſerved their intereſt: If theſe be the *Chriſtians* he means, I think they are miſerably deceived indeed, who make ſuch mens experiences a mark for them to go by: Yea, if he mean others, who had compunction, felt legal terrors, were caſt down, and after raiſed up with much comfort, by the Spirits application [as they apprehended] of an abſolute promiſe to their ſouls; truly I will not make theſe mens experiences a Rule for me to go by, though they had their *compunctions*, and joys alſo; I pray God give me better faith, or elſe it will go ſadly with me; I will hardly give them two pence for theirs, if they could ſell it, for all their *compunctions*.

But if by *Chriſtians* be meant *ſound Believers*, and anothers experience do truly anſwer their experiences in that which is eſſential to ſaving faith, I cannot tell how men ſhould be deceived ſo miſerably in this; for the *ſound Believer* doth anſwer Gods Rule.

Secondly,

Secondly, I grant, there is but one Rule to which all men muſt conform, who ſhall go to heaven, *i. e. Regeneration*, or *Faith in Chriſt*, or *Converſion*: but is there one Rule God hath left, to which all men muſt conform, and by which they muſt be tried, as to their *preparing* for Converſion, or faith in Chriſt, and that Rule is *Compunction*? I pray obſerve, I ſpeak of Compunction as it is *preparative*, for that is it Mr. *Shepherd* is upon, and this is the fault he finds with thoſe, who ſuppoſe perſons can be in Chriſt, or truly regenerated [it comes to one] unleſs they be firſt *prepared* by Compunction: Now that which is but in preparing, is not yet effected; it is in *Motu*, *Fieri*. While the timber is hewing, there is preparing indeed, but there is no houſe as yet. But then what ſhall we ſay to all thoſe whom the Lord Regenerates in their Infancy? I am ſure Mr. *Shepherd*, nor Mr. *Hooker* [who ſaith, *Certainly God doth work faith in the hearts of all elected Infants that dye in their Infancy*] will deny, but God doth regenerate ſome Infants. If he works faith in all elected Infants that dye, I hope he may as well in elected Infants that live: Have we not very often known Children grow up, and being under the nurturing of godly Parents [eſpecially when a wiſe, prudent and godly Mother, that knows how to keep her place in government, joyn with a godly Father] have given evident ſigns of grace from their Childhood? *I* have known ſuch families, where all the Children have been godly, and that began in their childhood for ought *I* could learn. O you Mothers, who are alwayes with your Children in the chamber, at the fire ſide, and have the advantage to be dropping into them; when your Husbands muſt be abroad, you may do much towards the ſaving of your Childrens ſouls, if you be godly, prudent, and know how to keep Authority up. This *I* have obſerved, where the Mother hath not been godly and prudent, though the Father be godly, not ſo much good hath been done: If once the Mother hath loſt her Authority, ſhe never, that *I* ſaw, did good. We read, *Prov.* 31 1. of *Solomon*, *The words which his Mother taught him*; it ſeems *Bathſheba*

Covenant of Grace opened, p. 26, 27.

Bathsheba used to catechize and drop into her Son *Solomon*, *Prov* 4. 3, 4. *David* did also instruct him; but *David* must be at Court, or in the field in war; *Bathsheba* is with her Son continually, she carries on the work in *Davids* absence; whether *Absalom*, *Amnon*, or *Adonijah*'s Mother did so, *I* doubt it, the Scripture saith nothing.

To return to our question, When was the time of *Preparing* these Infants for Christ? It would be hard for *Samuel*, *Timothy*, and divers others in Scripture [for the most of those who are mentioned for godly men in Scripture, were so from their youth, for ought we can find] *Obadiah*, *Josiah*, to find this preparing time, when they were so humbled, to be quiet without Gods love, content to be at Gods disposing for damnation, yea, or for legal terrors. I know full well that those who thus are educated, do find both legal fears, and sorrows also, but not as *preparative* to faith, (which is our question) for they were regenerated before. Sometimes in the children of wicked men, such (at least) as we cannot judge to be godly, there do such things appear, that we must judge certainly God hath wrought some good work in them: We read of *Abijah*, 1 *Kings* 14. 13. *There was some good in him*: how old he was I know not; but very young he was; whether he had this preparing time is hard to prove. To say then there is such a Rule layed down for *preparative* works, that *everyone* must pass through, before they can be regenerated, or have faith, I cannot yet be convinced of it; unless you can tell me how Infants can be prepared, according to Mr. *Shepherds* method.

ר
V. 3. He is called
רער
V. 12. ילר
both words express the youngest.
The 70. have not this History.
The *Alexand.* Copy 3. read v. 3. παιδί. V. 12. πα δάριον. So *Drusius* in his Copy.

Therefore, I say, in those who are adult, grown up to some ripeness of years before God works, *usually*, it is so: but to say, that in every one of these the work of Compunction is sensible, afflicting, as it is in some others, I dare not affirm that neither. For *Lydia*, Mr. *Shepheard* answers, she might be a Convert before, so nothing can be proved from her: Be it so, but what shall we say to *Zacheus*, what was in his heart, when like a Boy he runs to climb up the tree to see Jesus, I know not; but I question whether he

had

The third v. ſaith, *he ſought to ſee Jeſus who he was*; which words implynothing of any gracious work on *Zacheus's* heart; only he had heard men talk of one *Jeſus*, and now he would ſee *who he was.*

had any thoughts of that which followed, *Luke* 19. 9. *This day is ſalvation come to this houſe.* If *Zacheus* had been a Convert before, would Chriſt have ſaid, *This day is ſalvation come:* Surely it was come before, when he was converted; but it appears it was not before *this day when he alſo is become a Son of Abraham*: Where were thoſe legal ſore Compunctions? The *Samaritans*, *Acts* 8. 5,8. there was great joy at *Philip's* preaching, and faith too; but where are theſe ſore Compunctions? That theſe were real Converts, *Acts* 9. 31. prove, *They walked in the fear of the Lord, &c.* It is very much then, there ſhould be a ſtanding Rule for preparatory works, and we read of ſo many Converts, and no mention of that Rule in practiſe. Surely theſe examples in Scripture are not to be ſlighted: Becauſe the rugged Jaylor, *Acts* 16. that ſpared not to execute what the perſecuting Magiſtrates gave him in charge concerning *Paul* and *Silas*, met with ſuch work; and the *Jews*, who crucified the Lord, met with ſuch compunction, *Acts* 2. as made them cry out, muſt there be a Rule from hence made, that *All* thoſe who come to Chriſt, muſt come under ſuch ſenſible afflicting Compunctions?

But *uſually*, or commonly it is ſo, when, as I ſaid, perſons be adult before God works. That it is ſo, and uſually muſt be ſo, experience doth teſtifie, and we need not trouble our heads to find the reaſon of it. So blind are we in the matters of eternity, ſuch great thoughts have we of Creatures and Creature-enjoyments, ſuch ſlaves unto our luſts, our hearts ſo ſet upon our iniquities, *Hoſ.* 4. 8 [witneſs thoſe terrible blows a man will endure before he will part with them] ſo well conceited of our polluted righteouſneſs, that did not the Spirit of the Almighty ſet his power to work, open our eyes to ſee our ſelves, ſin, and creatures, and filthineſs that is in our righteouſneſs, in which we ſo bleſs our ſelves, and diſquiet the ſoul that lieth ſo at reſt in *Dalila's* lap; Chriſt might call and call long enough, before we would come to him: we may hear him indeed, but as the Country Proverb is, *Hear as Hogs in harveſt*; a ſimilitude

ſimilitude good enough for us, who are compared to Swine, 2 *Pet.* 2. *ult.* though I know in ſome reſpects it holds not (which is not required in ſimilitudes.) Hogs in harveſt-time, when they are gotten into good Shack, when they at home call them, and knock at the trough, the Hogs will liſt up their heads out of the ſtubble and liſten, but fall to their Shack again, home they will not go, they are pleaſed where they are. This is the frame of our ſwiniſh hearts feeding in the Shack of the world and our luſts; let Chriſt call, it may be if there be ſome warm man at the work, that ſhows himſelf a workman, we can lift up our heads and hear what he ſaith, but to our ſhack we go again, home we will not go to him who calleth us, our ſwiniſh hearts looking upon the things of the Goſpel, that ſame *bolineſs*, but as ſowre ſwill; but the things of this world, the luſt of the fleſh, luſt of the eye, and pride of life, theſe are the ſweet grain. *Abſalom* ſends for *Joab* once and again, but *Joab* is buſie, hath other matters to mind; but when he ſets his Barly-field on fire then he comes: And thus God, when he ſends more then once, but we are ſo taken up about other matters, we will not come; ſometimes ſets our creature-comforts on fire, or cauſeth the ſparks of Hell fire to be felt in a mans Conſcience, then God may hear of us. When the heart is ſet upon an object, upon which it feeds with delight (as we do upon our luſts and the creature) if you would take it off, give me a reaſon, ſaith the *will*; and a reaſon muſt be given, and ſuch a reaſon as the *will* accepts. God works rationally upon the rational Creature, ſutable to its principles: if then you can make the ſoul ſee the object it feeds upon is really evil, and at beſt but vain, and can ſhew it a *better*, ſo as the heart is convinced of it, then you may take it off. This doth the Spirit in the work of effectual Calling, as I ſhall open hereafter. 2 Sam. 14.30.

Third Poſition: *The wayes of God in converting, or drawing the ſoul to Chriſt, are very ſecret, and in preparatory works very various.*

What *Bildad* ſaid to *Job*, *Job* 8. 8, 10. *Enquire I pray thee of the former age, &c.* So may *I* ſay, call to the Saints of old, ask the children of *Abraham* in all ages; *I* do not ſay, enquire of painted Hypocrites, but real Chriſtians, will they not *utter words out of their hearts* (as *Bildad* ſaid) which will confirm this Poſition? The wayes of God are firſt *ſecret*; the union of the ſoul with Chriſt is ſet out by marriage, and it is called a myſtery, *Epheſ.* 5.32. *Myſterium eſt ſacrum ſecretum*, can you lay open this ſecret before the Sun. *Agur*, among the things that were too wonderful for him, *Prov.* 30. 19. reckons this, *the way of a man with a maid*: the myſtical ſenſe which *Alapide* gives *I* regard not. Moſt Interpreters *I* ſee underſtand this of a wicked man, who is enamoured with love, or inflamed with concupiſcence, and ſo to note his witty ſollicitations, his artificial plots and cunning devices to win conſent, *&c.* yet *I* ſee others do not take it ſo, but think it may as well be underſtood of lawful love, and ſaid to be wonderful, both in reſpect of the rare and wonderful uniting of his heart with the Maid whom he loves, and alſo in reſpect of the wonderful means uſed by him for the getting and enjoying of her: This is as true as the former, as experience witneſſes: which is the true ſenſe of the words *I* determine not: but in alluſion to it *I* can ſay, the wayes of Chriſt with the ſoul in effectual Calling; how he works in bringing of the ſoul from its former *lovers*, how he wooes and draws it to himſelf, and makes it ſo gladly to come up to married union with himſelf, this is *too wonderful* for me, and *I* think for any one elſe to lay open; *Knoweſt thou how the bones do grow in the womb of her who is with child?* Eccl. 11.5. we have our Engliſh *Harvy*'s famous *De generatione Animalium*, and we have our Engliſh Divines famous *De regeneratione Animarum*: but did learned *Harvy* ſtand by and ſee how the God of Nature wrought in that dark ſhop; when he carried on his work ſo far, he could ſee his work *wrought*, but could he ſee the working? Is it not as true in regeneration, though conſidering the term *from* which a man turns, and the term *to* which he turns, and that this

Durandus p. 2

The next verſe ſeems to confirm this ſenſe.

is

is done in a rational Creature: we may certainly conclude, ſuch and ſuch things muſt be wrought before regeneration can be effected; but how God works them, is a great ſecret: God hath his *path, which the Vultures eye hath not ſeen, Job* 28.7. Why then ſhould we trouble our ſelves ſo much about the wayes of Gods *working*, as look to the work *wrought*?

As God is ſecret, ſo he is various in his working.

God is various in working.

Various, Firſt, For *Time*. Some who lived in a courſe of ſin, who *walked in the wayes of their hearts, and in the ſight of their eyes*, as *Solomon* Ironically bids the young man, *Eccleſ.* 11.9. can tell the time, the day, the Text, the Sermon, the Miniſter, when God put a ſtop to their courſe, opening their eyes, awakening their conſciences, made their ſweet morſels turn bitter; others can tell the ſignal Providence of God, with which he was pleaſed to work, ſome ſharp affliction it may be he ſent, and *ſealed inſtruction*, *Job* 33.16 But others cannot tell the *time*, when God began to work; and this have been to ſome a long time an objection againſt the truth of their regeneration, becauſe they cannot tell the *time* of their new birth; as if all the regenerated perſons in the Scripture knew the time when God began to work; as if there were any ground in Scripture for ſuch a Poſition, *All that are new born know the time of their new birth*: What Divine, that did deſerve the name of a Goſpel-Miniſter, did ever deliver ſuch a Doctrine? Doth not God many times in infancy, in childhood, caſt in the immortal Seed, which being watered by the inſtructions and care of godly Parents at home, who are dropping upon their Children ever and anon, and by the lively Word preached, ſpringeth and groweth up, the poor Chriſtian *knoweth not how*, *Mark* 4.27. Some Chriſtians finding at ſome time more ſtirrings, and higher workings, or new convictions of ſome ſin, under the Ordinances, then they did before, will from thence reckon the *time* of their new birth; when they are much miſtaken, God had begun it before. This is a meer vanity and devils deluſion, to trouble thy ſelf about the time; look to the

work that it be ſoundly wrought, but *I* would never trouble my ſelf about the time: Many can tell the time, when God did awaken their Conſciences, and ſet home ſin upon them with legal terrors; they can tell the Miniſter and the Text, but they could not tell of a ſound work of converſion, as the event hath proved.

Secondly, Various, as for the beginning of the time, ſo for the *length* of time. It is in the new birth, as in the natural birth; ſome are a long time in travel, their pains not very ſtrong; ſome their pains are long and ſtrong; ſome are but a little while in travel (like the *Hebrew* Women, *Exod.* 1.19.) and pains ſharp, but ſhort; others, not ſo ſharp neither. If we look at the beginning of the Goſpel preaching, how quick were the ſouls in their new birth? as I may ſay, they were delivered, and up again, hail and ſtrong in a few hours: I cannot ſay that the Jaylor was above one hour (if ſo much) in his travel under the work of Compunction: the Text ſaith, *Acts* 16.33. *The ſame hour of the night he took them, and waſhed their ſtripes*: the Earthquake began at mid-night, *ver.* 25. before day, *ver.* 35. here is one new born and luſty, for he was filled with joy, *ver.* 34 So thoſe in *Acts* 2. how long were they in travel? they muſt be but a very little time under the work of Compunction; for to have three thouſand ſouls added in one day, *ver.* 41. baptized, and ſettled with comfort by night; when *Peter* began his Sermon but about nine of the clock in the morning, *ver.* 15. we muſt allow but a very little time for Compunction. In *Acts* 8. little of pain is mentioned among the *Samaritans* in their new birth, *ver.* 5, 8. Now though the Lord, for the honour of his Goſpel, the eſtabliſhing and encouraging of ſouls, and fitting of them for times of perſecution at hand, was quicker with them then with us; yet we ſee the Lord is very various for the length of time even amongſt us; ſome are not a quarter the time under their pains that others are.

Thirdly, Various in his *method*: in ſome only legal works, terrors, fears, ſorrows, no mixture of Goſpel with them;

them; in others a mixture of both, Law and Goſpel, go together; one while legal works, then a little hope from the Goſpel, then legal again: thoſe who have been bred up under clear Goſpel preaching, and the Lord begins his work, before they have abuſed it in that manner others have done, theſe commonly have a greater mixture of the Goſpel in their work; but others, who either live in dark corners, where the Goſpel is not lively preached; or if men have lived under ſuch preaching, but have played the Wantons, and abuſed the Grace of God, thoſe, when God works, ſhall know little enough of the abuſed Goſpel at firſt.

Fourthly, Various in the *degrees*: Some drenched in ſorrows, legal workings and humblings; ſome are but ſprinkled; men ſoaked in ſin, ſcandalous, ſuch as have ſinned with a high hand, theſe drink deepeſt, ſay you, of this Cup: No, not alwayes ſo neither: God doth not keep to this Rule alwayes: Sometimes one who hath been more reſtrained, more civil in converſation, ſhall have more of legal terrors, then thoſe who have been open ſinners. I could give inſtance in ſome whom I have known, and may mention them in due place, and therefore I paſs over this.

Fifthly, Various, as to the *continuance* or *carrying on* of his work: Some the Lord layeth hold upon, and holds them faſt, will not let them go out of his hand, till he hath done his good work in them, brought them home to himſelf, uniting them to his Chriſt: others the Lord layes hold on, and lets them go out of his hand again, they ſlip, as I may ſay, out of his hand, not againſt his will, but according to his counſel; this may be once, twice. I was once called by a Chriſtian to go ſee a rare ſight; and what was it, but a man who had been three times in Gods hands under workings, and gave hopes of true converſion every time, but the work came to nothing; the fourth time God laid hold upon him, held him faſt, and let him go out of his hand no more: this is rare indeed. A Kinſman of mine (as *I* think) the third time God took him into hand,

hand, before the work ſtood. *I* do not ſpeak of ſtirrings men may have under the preaching of the Word, which cauſe ſome reſolutions for a day or two, and then vaniſh as a morning Cloud, but of higher workings, when men give fair hopes of converſion, and yet come no nothing. This *I* note not only to ſhew the variety of Gods working, but alſo to help againſt the ſecret workings of Satan in ſome mens hearts. *I* found in one of my pariſh (and *I* doubt not but it may be ſo in many others) when he came to dye, as *I* was queſtioning with him about the ſtate of his ſoul, it ſeems the Word had often met with him, and ſeveral times put him to a ſtand in his ſinful courſe, but when company came he could not withſtand them; thus it had been with him ſeveral times (though it did not come up to that height *I* am ſpeaking of under this head, to give fair hopes of converſion) till at laſt, when Chriſt and Mercy were tendered to him in the Word, he turn'd away all thoſe offers, they could not concern him who had ſo often played faſt and looſe with God: but now he might go on, and take this courſe, and ſo it ſeems he did, concealing thoſe thoughts in his own breaſt, till at this time he revealed them to me. Oh that people would take heed of dallying with God, while his Spirit eſpecially is ſtriving with their ſpirits under means: Yet again take heed of giving way to thoſe ſecret deſpairing ſuggeſtions of Satan, ſince we ſee God hath taken men after the third relapſe, when hopes were given of true converſion, and made his work to ſtand.

Sixthly, Various in the *way or means* by which he works: Sometimes he comes with a ruſhing Wind, ſome terrible threats like a thunder-clap, which he ſets home; he *ſaves them with fear, pulling them out of the fire*, Jude v. 23. The Jaylors heart quakes as much as the Earth. Sometimes he comes in a moſt ſoft Wind, as he did to *Elijah*, 1 *Kings* 19. 12, 13. *in a ſtill ſmall voice*; he breaks the heart melts the ſpirit of a man; and as *Abſalom ſtole away the hearts of Iſrael*, 2 *Sam.* 15. 6. with his fair and affable carriage; ſo the Lord hath his way, whereby he ſecretly

ſecretly draws and wins the heart to himſelf, and this in a more ſtill way; the work goes on ſecretly, one drop follows another, till God attains his end: Thus various in his working is the Lord. Search, and you ſhall find theſe experiences true; ſome are much humbled and much comforted; ſome are much humbled and little comforted; ſome are little humbled and little comforted; ſome are little humbled and much comforted.

Fourth Poſition. *For any man to make the way of Gods working with him, to be the way to which he will tye up all others, is little better then high tyranny.*

God hath not tyed up himſelf to one way; why muſt yours be the only way? Yet this I have obſerved in ſome Miniſters (men of great ſpirits and parts) who in their preaching (may I not ſay alſo in printing?) have preſſed upon people that particular way they found God came to them in; becauſe God did handle them thus, therefore he muſt do ſo with all. *One man is not a fair Copy*, ſaith Mr. *Shepherd*; and this is very true. God takes a man of a high lofty ſpirit, and batters him, with ſuch or ſuch workings: Muſt the ſame be found in all others?

Fifth Poſition. *Though God is very various in the manner of his* working, *when he converts or draws the ſoul to Chriſt; yet the* work wrought *is in all the ſame; there is no variety in the work wrought.*

That is, Converſion, or regeneration, is the ſame in every one without any difference. God works other wayes in converting *Manaſſeh*, then he did in converting *Samuel*; but converſion is the ſame in *Samuel* that it is in *Manaſſeh*. Run over the ſeveral varieties I have mentioned of Gods working, and name you as many more, yet that which makes regeneration or union with Chriſt, is the ſame in all; here all are alike. Leſs will not ſerve the turn in one then in another, as to the eſſence of regeneration. Let your condition, as to externals, be what it will, it is all one as to regeneration; be you learned or unlearned, noble or ignoble,

ignoble, rich or poor, 'tis all one, converted you muſt be, if ever you mean to ſee Heaven; and that which is regeneration in him who handles the ſpade, the ſame, and no leſs is regeneration in him who ſwayes the Scepter: *Strait is the gate*, &c. *Matth.* 7. 14. if it do not like you, let it alone. The gate of Heaven is not like the gate at great Mens houſes; if Merchants come, they muſt come in at the little door; if great Men come, open the great gates: no wider gate is opened for the rich Man then for *Lazarus*: If this do not pleaſe you, find a better way if you can; but be aſſured, the Almighty ſcorns your greatneſs, as much as you can his ſtraitneſs.

Hence, ſince the *work wrought* is the ſame in all, let not Chriſtians ſo much perplex and trouble themſelves, becauſe God wrought not ſo in them as he did in others, or becauſe they cannot tell how God wrought in them, they cannot trace out his path, for in his working there is much variety; but look to that in which *all* muſt agree; look to regeneration, union with Chriſt, that the work be done, no matter *how God did it.*

Sixth Poſition. *To ſay of a man under Gods working, that he is but under a preparatory work, and no more, is a difficult thing.*

Who can ſay there is no more but preparation in ſuch a perſon? Mr. *Shepherd* makes his preparatory works to conſiſt, 1. In *Conviction*; there he ſaith the light is *clear, real, conſtant*, p. 32. 2. In *Compunction*: fear, ſorrows, ſeparation from ſin, p. 65. 3. In *Humiliation*: taken off from *ſelf-confidence*, &c. p. 125. Is there a *preparatory ſtate*, in which the ſoul ſtands for a time, not as yet in a converted ſtate? May not the Lord at the very firſt ſtroak convey an immortal ſeed of grace into the ſoul? the light, which is ſo *clear*, *conſtant* and *real*, as he ſaith, may it not be as the *Lightning which cometh out of the Eaſt and ſhineth even to the Weſt*, Matth. 24. 27. ſo this ſhines into the whole ſoul, will, and all affections, be ſo bright and clear at the firſt darting in, that the Spirit withall

quickens

quickens the *will*? We know grace at firſt lieth in a narrow compaſs, a ſeed, a Muſtard-ſeed, is but a ſmall thing.

Seventh Poſition. *To work a man under preparatory works, to be as good a Chriſtian as he is, when he is actually united to Chriſt, ſeems very ſtrange.*

When Mr. *Hooker* preached thoſe Sermons about the Souls preparation for Chriſt, and Humiliation, my Father-in-law, Mr. *Nath. Ward*, told him; Mr. *Hooker, you make as good Chriſtians before men are in Chriſt, as ever they are after*; and wiſhed, *would I were but as good a Chriſtian now, as you make men while they are but preparing for Chriſt.* But he told him the reaſon why he thought God let him thus preach, becauſe he ſaw he had not long to ſtand, and ſo ſhould do his work all at once. Let but one obſerve well Mr. *Shepherd's* preparatory work, and *I* think we ſhall find a Chriſtian with a good meaſure of Grace: in my Letter to him *I* ſaid, *I* thought it ſtrange that ſuch an Act of Grace, or Obedience (ſuppoſing it to be ſo, which yet *I* do not, till I ſee a Command for it) ſhould be performed by a perſon under a preparatory work to Chriſt, then which, I knew none greater could be performed by one who is in Chriſt; for a man to be ſo ſubject to the Juſtice and Soveraignty of God, that if he will deny him his love, work no grace, diſpoſe of him to damnation, he is yet quiet, contented; I knew no Act of ſelf-denial in the Goſpel like it; yet this is under the preparatory work of humiliation. To this he anſwers: *I do not think this is the higheſt meaſure of grace (as you hint) any further, then as any peculiar work of the Spirit is high; for upon a narrow enquiry, it is far different from that readineſs of* Paul *and* Moſes, *out of a principle of love to Chriſt, to wiſh themſelves anathematized for Iſraels ſake; which is a high pitch indeed.*

To which I reply. 1. As to the principle it is true, there may be ſome difference; formally, the principle is not the ſame; yet this is a principle of humble and gracious

ſubmiſſion to the Juſtice and Soveraignty of God, and that in ſuch a point, as there is not another like it: Could I but get it in all other things, I ſhould think it an Act of Grace from God to give me ſuch a frame, though I be not content to be damned.

Secondly, Whatever be the principle, I am ſure (according to the ſenſe which muſt be given of *Paul* and *Moſes*, by this holy man) they, and the prepared ſoul, or *preparing* for Chriſt, muſt all meet in the ſame end or place, *i.e.* in Hell.

Thirdly, But, with humble reſpect to Mr. *Shepherd*, are indeed the Acts of *Paul* and *Moſes* (ſuppoſing the ſenſe of the words to be as he takes them) ſuch Acts of Grace as are required by God, and we bound to imitate? if they were Acts of grace performed in obedience to a Command, then we are all bound to the ſame: Of neceſſity then the ſenſe of the words muſt firſt be made plain.

Firſt, If the *book written*, *Exod.* 32. 32. be underſtood of the *Book of life*, *i.e.* of divine Predeſtination; and if *Anathema* in *Rom* 9. 3. be taken in the proper ſenſe (and theſe muſt be ſo taken to make Mr. *Shepherd*'s anſwer good) then both theſe wiſhes are inconſiſtent with a man, as man, and with a Chriſtian, as *Chriſtian*, as I ſhall prove anon: to talk of limiting *Anathema*, the ſenſe of it, as ſome would, becauſe they ſaw what this included, ſignifies nothing; if you fall a limiting, I will limit alſo.

Secondly, To me it appears further, it cannot be the ſenſe; becauſe God in anſwer to *Moſes*, *ver.* 33. tells him, *Whoſoever hath ſinned againſt me, him will I blot out of my book*. What out of the book of Divine Predeſtination? I am ſure Mr. *Shepherd*, nor thoſe other Divines, will admit blotting out of that book; the 34. *ver.* tells *Moſes*, *he will viſit their ſin upon them*; and *ver.* 35. *he plagued the people*. Surely God ſpake in that ſenſe which *Moſes* did.

Cor. a Lapide indeed affirms upon the Text, *It is lawful for the ſalvation of many, for a man to wiſh his own damnation*. As much as they are for the works of Supererogation,

erogation, I do not believe the Jeſuit did ever heartily wiſh his own damnation upon this account; yet if ſo, (theſe Jeſuits are ſo crafty) he makes his bargain ſo, that he will get by it; for ſaith he, *God will reward ſuch a generous and liberal ſoul, with heaps, and increaſe of love, grace, and other gifts.* Yes, God doth uſe to fill thoſe who are blotted out of the book of eternal life, and accurſed from Chriſt, with increaſe of Love and Grace. Let him try this.

Other Divines therefore do not underſtand the book of *eternal life*, or Divine Predeſtination, but the Records of the Church, or Records of the people of *Iſrael*. The *Jews* were wont to number their families, and take their names; and God commanded a Record of the people of *Iſrael* to be written: Thus we read, *David* praying, *Pſal.* 69. 28. againſt his enemies, *Let them be blotted out of the book of the living, and not be written with the righteous*: Would *David* pray to have any blotted out of the book of Divine Predeſtination? Therefore by the latter clauſe, the *Church* muſt be meant; they ſeemed once to be men of that Society, but they have diſcovered themſelves to be of another alliance, blot them out, let not their names live in the Church. The 13. of *Ezek.* 9. ſeems to anſwer this of the Pſalmiſt, *They ſhall not live in the Aſſembly of my people, neither ſhall they be written in the writing of the houſe of Iſrael.* See Mr. *Caryl* on *Job* cap. 24. v. 20.

To confirm this interpretation I add, firſt, In the tenth verſe of this Chapter, God bid *Moſes* let him alone, that his wrath might wax hot againſt the people, and *I will make of thee a great nation.* God is threatning to blot out the name of *Iſrael*, cut them off, and promiſeth *Moſes* to *make of him a great nation*: Nay, ſaith *Moſes*, I am ſo far from this *ambition*, to be made a great nation, upon this condition, that I *will let thee alone*, that thy wrath may cut this people off, that I rather deſire thee to blot my name out of the writing of *Iſrael*, that my name may not ſtand in that Record, as an head of thy people, as now I am; but let me not ſo much as be reckon-

ed for an Israelite, before thy Name shall suffer thus.

Secondly, That God answers him, *ver.* 32. as I said before, that *he would blot out, &c.* and did visit them, and plagued them.

Thirdly, From the Hebrew Text something may be gathered; the word which our Translators render, *I pray thee*, is rendred, *Now*, (*a*) by *Arias Montanus* and *Pagnin*: the word signifies both, *I pray thee*, and *now*: I conceive our Translators render it, *I pray thee*, because *now* was once before, in the beginning of the verse: but the Chaldee Paraphrast renders it also *now* (*b*). So *Jonatham Targum* render it *now* (*c*); *Blot me now out of the book of the just, in midst of which thou hast written my name.* The *Alexand. Gr. Manuscr.* ἐξάλειψόν με, blot me *also* out: but neither the Septuagint, nor this, have the word, *I pray thee*, nothing that answers the Hebrew word. The Samaritan Text hath not this word in it, but it hath another word in the Text; the Septuagint and that Text agree. If the word be translated *now*, which may well be, *Moses* being now in a great passion, his zeal raised for God, then this sense doth much confirm the interpretation: I am so little desirous to be a great nation, that if thou wilt blot out the name of this thy people, blot me *now also* out of that book thou hast written, I do not desire to live any longer.

(*a*) נא

(*b*) כען *nunc*

(*c*) כדון

The Chaldee Paraph. hath the same word כען in the beginning of the verse also.

Munster comments thus upon the words, *De libro scilicet vitæ*: vel, ut Sepharadi exponit, *De libro legis dele nomen meum, ne memoria nominis mei habeatur in eo.* To this sense also *Gomarus* (*d*) assents.

(*d*) *In explicat. cap.* 3. Apocal. de libro vitæ.

I think there may be something in this; the Text doth not say, *Blot me out of the book of life*, but *out of the book thou hast written*; which to me hints a difference between the book of Divine Predestination, and that book of which *Moses* speaks.

As to *Paul's Anathema*, I think Mr. *Caryl* saith well, *That* Moses *and* Paul *were moved with the same spirit of zeal for the glory of God in both their wishes: and as* Moses

ſes ſo Paul *wiſhed himſelf to be an* Anathema *from Chriſt, that is, a perſon ſeparated or excommunicated from the ſociety or communion of the faithful, and ſo no more to be remembred amongſt the Saints; or to have his name blotted out of the Church Records, though he had been ſo great a planter and propagater of Churches*; thus Mr. *Caryl*. Certainly *Paul*, whoſe heart was ſo inflamed with love to Chriſt, *Could not wiſh himſelf accurſed from Chriſt, and ſo an enemy to him, as anathematized perſons are*, 1 Cor. 16.22. *beſides the impoſſibility of the wiſh, in* Moſes *and* Paul *as* men, *there were great ſin in the wiſh*: Firſt, with that ſenſe which Mr. *Caryl* gives, agreeth *Grotius* upon the Text; *accurſed from Chriſt*, that is, From the Church of Chriſt, *which is called Chriſt*, 1 Cor. 12. 12. Gal. 3. 27. *As it was the manner among the Hebrews, for the Wives to be called by the name of the Husband*, Iſai. 4. 1. This he ſaith, *I would not only want the honour of Apoſtleſhip, but alſo to be the moſt contemptible amongſt the Chriſtians, as thoſe who are excommunicated*: thus *Grotius*. Nor much different is *Gomarus*, who diſtinguiſheth between a *temporal* and *eternal* Anathema; between Anathema ſimply ſo, and for ever: And *ſecundum quid*, or after a ſort; ſo ſhows it is a *temporal* Anathema, and *after a ſort*, which *Paul* wiſht, not the *eternal*: as Chriſt was an Anathema for us, but not for ever: He quotes a paſſage in *Nazianzen*, wiſhing the ſame upon himſelf, in behalf of the *Macedonians*, who judged right of the Father and Son, but held the Holy Ghoſt to be a Creature; his love and affection was ſo great towards them, that upon condition they might joyn together, and celebrate the Trinity in common; ὅτι ἐγὼ ἀνάθεμα εἶναι ἀπὸ χειστοῦ, ἐὰν πεθῶν τὸ ὡς κατάκειται ἐγὼ ἀνέχομαι, &c. it is but τὸ ὡς κατάκριτος. *Nazianzen* commends them for many things in that Oration; he quotes this ſaying of the Apoſtle, and doubts not to ſay with him as he did; but yet limits it, he will not take the extent of the word. Learned *Rivet* ſaith, *Whatever be the ſenſe, we muſt not think that* Moſes *and* Paul *did pray for any thing contrary to Gods will, and abſolutely and determinately contrary to their own ſalvation. He inclines*

In Text.

Oratio 44. *in* Pentecoſt.

to

In Exod. 32. 31. *to that ſenſe I have given, thinking it doth ſufficiently argue the ardent deſire of the good and ſalvation of this people, to chuſe death, rather then the Nation of the* Jews *ſhould be rejected or blotted out.* Lipomanus, *whom he quotes, looks on it as an Hyperbolical manner of ſpeaking, to expreſs the greatneſs of his affection towards them, as if* (*ſaith* Rivet) *a Son that is very dear to his Father, ſhould thus intercede for his rebellious Brother; either pardon my Brother, or kill me, and deprive me of my inheritance.*

To conclude, before Mr. *Shepherd*'s anſwer take me off, it muſt be proved, that this is the ſenſe of *Moſes* and *Paul*, which he ſuppoſeth to be true, but is denied: Yet again, ſuppoſe it were ſo, I have not met with one Divine, who will maintain that all Chriſtians are bound to come up to *Moſes* and *Paul* in their wiſh: but both Mr. *Hooker* and Mr. *Shepherd* have made that whereof we now treat, a part of the Souls humiliation and preparation for Chriſt, and therefore muſt be found in *all*.

Eighth Poſition. *Thoſe works which are called preparatory unto Chriſt, do* moſt (*if not all*) *of them, abide in the Soul after its union with Chriſt.*

The hewing of the Stones and Timber which prepared them for the Temple, did remain after the Temple was built; the hewing of Timber, making of Tennants, Mortiſes, which prepare for the Houſe, abide when the Houſe is ſet up and perfected: ſo do theſe works which prepare and make the Soul fit to cloſe with Chriſt, to be made his Houſe, *Heb.* 3. 6. Thoſe works which Mr. *Shepherd* ſaith make the Soul *preparatively* happy. That clear, real and conſtant *light*, yea, the legal *fears* (whether they come from the Spirit of bondage, or no, I now diſpute not) *ſorrows*; that *willingneſs* that Chriſt ſhould take away *ſin*; that *humiliation*, emptying the Soul of its confidence in any of its duties and righteouſneſs: and if that be a preparatory work, to make the Soul quiet without Gods Love, and to be content to be diſpoſed of by him to hell and damnation; this, with almoſt all the reſt, muſt

muſt abide after Union; only when I ſay *muſt abide*, I do not intend it of legal fears, and legal ſorrows; of theſe I only ſay, they are found often in many truly regenerated, that are actually in Chriſt: but for all the reſt, they *muſt* abide.

Hence, from the beginning of the work of the Spirit upon an elect Veſſel, there ſeems to be a difference, between his work upon ſuch a one, and that which a Reprobate hath.

Hence, if you have not what you deſire in theſe works, called *preparatory*, it is not too late, now to get, or increaſe them, though they looſe that *reſpect*; now to one who is actually in Chriſt, they are not properly *preparatory*.

Ninth Poſition. *In order of* nature *one work muſt go before another; ſo Miniſters muſt preach and write (if they will keep to the Rules of Method) but in order of* time *they may go all together.*

Illumination muſt in order of nature go before Conviction, and Conviction before Compunction, *&c.* but in order of *time* they may go together: the Spirit of God at the ſame time lets in a clear light, convinceth and ſtrikes the heart with fears, ſorrows, *&c.* it is not thus, that the Soul is one week, or one day under the work of Illumination, another comes under Conviction, the third week or day comes under Compunction: I know there may be light and conviction many weeks and years, when there is no Compunction: but it is not ſo, when the Spirit of the Covenant is at work: How often have men come home from *one* Sermon, with theſe works wrought? As for the work of Humiliation, whether that be alwayes at the firſt ſtroak, I do not determine, but ſhall ſpeak to it in its due place.

To conclude this Chapter, concerning Preparations in general: Let the Lord begin when he pleaſe, let him work how he pleaſe, yet he ſo worketh, that firſt or laſt, before

before God hath done with thee, if thou liveſt to be one of ripe years, he will make thee ſee how all his Counſels open themſelves; the neceſſity, the truth, the glory and excellency of them, in ſaving thy ſoul. His Counſel was to advance the glory of his rich Grace, free Mercy, the redemption, the Righteouſneſs, ſatisfaction of his Son, the power of his Spirit in regenerating and applying redemption, and maintaining of his good work in thy heart, with the throwing down of all thy conceited righteouſneſs, abilities whatſoever, that may liſt up, and do liſt up too many. O ſaith the Soul, I ſee all theſe, I feel it muſt be thus, my heart anſwers theſe Counſels of God. My Reverend Tutor Doctor *Hill* (whoſe memorial is precious to me) laying his hand upon his breaſt, would ſay, *Every true Convert hath ſomething here, that will frame an Argument againſt an Arminian*; and that is very true.

CHAP.

CHAP. II.

Of the first Work of the Spirit, Illumination.

WHen the Spirit of God, *Gen.* 1. 2. moved (hovered or * brooded) upon the Deep, which was covered with darkness, the first particular work he formed out of that rude, great and general heap, was *Light*, ver. 3. So the first thing the same Spirit worketh in the new Creature is Light; *God, who commanded light to shine out of darkness, hath shined in our hearts*, &c. 2 *Cor.* 4. 6. *Paul* was sent to the Gentiles, *to open their eyes, and turn them from darkness to light*, Acts 26. 18. Illumination and Conviction seem to differ as the cause and effect: it is by his Light that we do convince. Light brings in such reason, proof, demonstration, that a man cannot evade the strength, cannot reply, cannot except, then he must sit down convinced. *But all things that are reproved are made manifest by the Light* [*or all things when they are reproved of the Light*, as the old translation, and the *Geneva* translation, so joyn φωτὸς with ἐλεγχόμενα] *for whatsoever doth make manifest is Light*, Ephes. 5. 13. Make this manifest to me, saith the man in dispute, I will yield. Light is brought in, and that maketh manifest. The Notion or Opinion that the Angel of *Laodicea* had of himself, did differ much from that Opinion Christ had of him: *I am rich and want nothing*, saith the proud Angel, *Rev.* 3. 17. but I know thou art poor and miserable, naked, *&c.* But how shall this luke-warm Angel be convinced of it? Let him but go buy eye-salve of Christ (Gospel price) and anoint his eyes, that he may see himself, then he will be convinced who speak truest, Christ or he.

* So *Syrus* reads it, *incubabat.* ܪܚܦ *Incubuit ovis.* Schindler. *Rectius sentiunt, qui dicunt Spiritum sanctum incubasse confusis corporibus cœli & terræ, sicut gallina incubat ovis; ut illa calore suo calefaciat & animet.* Munsterus. Clarius. *Hinc* φανερόω *à* φανὸς, φάος, *Lux, Lumen. A sto, manifestum, i. Clarum, apertum, quasi ad manus foris stans.* *Perottus.* Col. 119.

The neceſſity of this work appears,

Firſt, From that *darkneſs* which is upon all our underſtandings naturally. *Darkneſs was upon the face of the deep*, Gen. 12. in the firſt Creation. It is as true in the new Creation; the Spirit findeth much darkneſs upon our Souls; the Prince of darkneſs holds us under his power by this darkneſs that is in our underſtandings. I do not mean only by this, but in great part: *Epheſ.* 5 8. *For ye were ſometimes darkneſs:* Epheſ. 4. *Having their underſtanding darkened*; that is the reaſon why we walk ſo in *the vanity of our minds*, ver. 17. Neither is this the condition only of thoſe, *who ſit in darkneſs and ſhadow of death*, Matth. 4. 16. Where the *medium* is dark, as it was in the Egyptian darkneſs, where no Scripture-light ſhines, but of thoſe who dwell in *Goſhen*, where Scripture, yea, Goſpel-light, ſhines clear, there is darkneſs enough in ſome mens eyes; though the Sun ſhine never ſo bright, *Bartimeus* cannot ſee. When *Paul* was converted, the holy Story tells us, *Scales fell from his eyes when he was healed of his blindneſs*, Acts 9.18. *Paul*'s underſtanding had ſcales of darkneſs upon it, whatever he thought of himſelf while a Phariſee: Chriſt ſet up a light there, the *Commandment came, ſin revived and I died*, Rom. 7. 9. *Elies* ſons, brought up under a godly father, and Prieſts alſo, ſo dealt in things appertaining to God, yet ſons of *Belial, they knew not God*, 1 *Sam.* 2. 12. Who then ſhould know him, if the Prieſts who miniſtred before him did not know him? though they had the Scripture-light, yet they were dark in their underſtandings. *The natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs to him*, (no wonder then he doth not receive them, if his dark underſtanding looks on them as fooliſhneſs) *neither can he know them*, (and why not?) *becauſe they are ſpiritually diſcerned*, 1 *Cor.* 2. 14. The Spirit of God then muſt have his work upon the underſtanding, before a man can know the things of the Spirit. The Tempter dealt with our underſtanding, or intellectual part firſt: *Adam was not deceived, but the woman being deceived was in the tranſgreſſion.*

ſion, 1 *Tim.* 2. 14. Deceit belongs to the intellectual part. Tranſgreſſion follows deceit. The ſin was compleated in the will. *Licet error judicii, & electio voluntatis, duo ſunt entia in genere naturæ, unum tamen ens ſunt in genere moris.* Chriſt undoes the Devils work, and begins where he began. *Adam* was now as *Sampſon* with his eyes put out.

Secondly, God in Converſion or drawing to Chriſt, works upon a rational Creature, and works upon the ſoul as *ſuch*: He calls the will and affections off from the objects to which they are glewed, to cloſe with other objects: A reaſon for that, ſaith the will, and a ſufficient convincing reaſon too, elſe you may call long enough before I will ſtir: the will is ὄρεξις μετὰ λογου, a rational appetite: It is but *Potentia cæca*, it muſt have one to lead and guide it; therefore doth the Spirit ſet up this light in the underſtanding firſt. While we are in our natural ſtate, we think we have reaſons ſufficient for what we do, in following our luſts, ſo that we wonder at others, *think ſtrange if they run not the ſame exceſs of riot*, 1 *Pet.* 4. 4. they ſeem to be irrational people, elſe we would not think it ſtrange; the carnal heart thinks it hath all reaſon on its ſide. God preſerves the workings of all the faculties of the ſoul, not the leaſt violence offered to any one in Converſion: the *will* ſhall have as good reaſon given it, to cloſe with Chriſt, as ever it had to cloſe with its luſts.

Hence we read ſo much of *Teaching*. This deals with the underſtanding, ſets up a light there: *They ſhall be all taught of God*, John 6. 45. the Father teacheth the Soul certain Leſſons before it will come to Chriſt. Hence Chriſt is made a *Prophet*, and that not barely to reveal the Will of God, as other Prophets did, but teacheth effectually alſo. That was the firſt office he executed, when he declared himſelf to the world, began his publick Miniſtry; and that is the firſt office he executeth, when he declareth himſelf to the Soul in Converſion, teaching, or enlightning the underſtanding. This is that *David* ſo often prayes for, *Pſal.* 119. *v.* 18. and in *v.* 102. gives that for the

reaſon, why he had not *departed from the judgments of God, for thou haſt taught me.* It is Divine teaching which bringeth the Soul firſt unto obedience, and holds it faſt in obedience to the Commandment.

I ſhall lay down my thoughts concerning this work of *Illumination*, in ſeveral Poſitions.

First Poſition. *That illumination which is wrought in a ſoul converting, or drawing to Chriſt, is ſuch, as none but the Spirit of God can effect.*

So thick is that Cataract which is grown over the eye of our underſtanding, that none can couch it but God himſelf. Chriſt was ſent, *Iſa.* 42. 6, 7. *to be a light to the Gentiles*, ſo he illightens the *medium*; *and to open the eyes of the blind*, ſo he heals the *organ:* he is the only Oculiſt, he hath that *eye-ſalve*, *Rev.* 3. 17. which healeth the blindneſs of our underſtandings. *He muſt be taught of God*, he muſt be Θεοδιδακτος, *John* 6. 45. whoever comes to Chriſt. *Cathedram in Cœlo habet, &c.* as B. *Auſtin* ſeveral times ſaith: He hath his Chair in Heaven, who teacheth the converting Soul thoſe Leſſons effectually, which it muſt learn before it can come home to God. *Who teach like him?* ſaid *Elihu*, *Job* 36. 22. none teach like him, nor none beſide him, as to effectual and ſaving teaching. Let a man be what he will as to his underſtanding, hath he a head fit for a Jeſuit, he ſhall *never learn the truth as it is in Jeſus*, *unleſs he be taught by him*, Epheſ. 4. 21. The wiſe and the prudent man, if but a natural (a Ψυχικὸς) man, and o ſwants this Teacher, ſhall never be able to know things of eternal concernment to his own ſalvation, *Mat.* 11. 25. 1 *Cor.* 2. 14. It is a terrible Proverb, but I believe too true, *Hell is paved with the ſouls of great Scholars, and paled in with the bones of rich men.* The things of God are too low for great heads to exerciſe themſelves about them; and the ſoveraignty of God is ſo high, that he will not *give them eyes to ſee*, Deut. 29. 4. *But he blindeth their eyes, and hardneth their hearts, that they ſhould not ſee with*

with their eyes, and underſtand with their hearts, and be converted, John 12.40. Holy *Auſtin* *, who was one of Gods Scholars, knew ſo experimentally the neceſſity of this Teacher, that he could ſay, *Let who will be the Teacher, Man or Angel, unleſs Chriſt who is the eternal Light doth irradiate the mind, man will not feel or know the truth of what he hears.*

* *De peccato, meritis, contra* Pelag. l. 1.

And if he be the Teacher, no matter what the Scholar be, he will make him learn: *He maketh wiſe the ſimple*, *Pſal.* 19. 7. Let ſimple be ſuch B. *Auſtin* calls *tardiſſimi ingenio*, this Teacher makes ſuch ſimple ones wiſe to ſalvation; yea, ſometimes not only ſuch ſimple ones, but thoſe whom (ſaith he) the Greeks call *Moriones*, (we call them *Fools*) and gives a notable inſtance of ſuch a Fool, * who with great folly would bear, and put up all injuries offered to himſelf, but if he heard any abuſe, or blaſpheme the name of Chriſt, he bare ſuch a reverence to Chriſt, that he would ſpare no ſuch man, but would throw ſtones at him: *Thus he reveals to babes; even ſo Father, ſo it ſeemed good in thy ſight*, Matth. 11. 25, 26.

* Aug. Tom. 7. Col. 669. Edi. Prob.

Second Poſition. *That illumination which the Spirit works in the elect converting, or calling to Chriſt, differs * exceedingly from that light which any Hypocrite or unſound profeſſour attains unto.*

* *Whether I ſhould ſay it differs* eſſentially, *and ſo the whole work of grace in the ſincere Convert, differs* eſſentially *from what the Hypocrite hath, and not only* gradually? *I do not much contend. I had rather make ſure my grace be ſaving, let it differ how it will; though I cannot ſatisfie my ſelf in a meer gradual difference.*

Firſt, *For take the knowledge of a Geographer, who writes of Countries which he never ſaw, having never travelled beyond the ſmoak of his own Chimney, the knowledge he hath of the Countries is true; but is it like the knowledge of him who hath ſeen the Countries, and travell'd in them? If ſuch a one writes of the River that goeth up to* Sevil *in* Spain, *and tells me, when you get over the Bar which lieth at the mouth of the River,*

River, on the Star-board-ſide, as you ſail up, there ſtands a Caſtle, higher ſtands the Town of Saint Lucar, *higher another Caſtle, and a Monaſtery by it, higher the Chappel of* Bonance, *and ſtill on the Star-board-ſide, this man ſaith true: But doth he know theſe as I (though I do not deſerve the name of a Traveller) do, who have been in the Town, in the Caſtle, in the Chappel, and ſeen them? Thus let the Hypocrites, who by hearing, and reading, or common works, ſpeak, concerning ſin, Creatures, God, Chriſt, Holineſs, Goſpel-truths; he will ſpeak as ſound truths concerning all theſe, and ſeem to know them as well as the ſound Convert: But doth he ſee them as the ſound Convert, whom the Spirit enlightens and teacheth them as they* are? *We ſee by the effect, for one hath his heart and converſation framed according to the truth, and the other walks as if all theſe truths were falſhoods: Doth the knowledge which I have by my eye ſeeing thoſe places, walking in them, differ only* gradually *from the knowledge of him who learned it out of a Book?*

Secondly, *The work of Converſion is called a* new Creation; Regeneration *is Creation, and Generation only a gradual matter.*

Thirdly, *Degrees do draw out the poſitive into a longer thread, but they draw out only that which was in the* poſitive; *when the ſuperlative hath drawn it out to the longeſt thread, it is ſtill but the poſitive extended; the ſame eſſence that was in the poſitive is here in the ſuperlative: Draw the Hypocrite out as far as you will, ſome make finer threads then other, yet it is but Hypocrite ſtill.*

Fourthly, *If ſo, then an Hypocrite differs from a Child of God, one* Modally; *for* gradus ſunt modi entis, *and no more.*

Fifthly, *Then the Hypocrite and Child of God, are both of the ſame* kind; *for,* gradus non variant ſpeciem; *yet the word makes but two ſorts of men,* Dead *and* Alive, Darkneſs *and* Light, *which differ more then any* Degrees, *take them where you will.*

Sixthly, *We will ſuppoſe a man loves the world four degrees, he loves God but three degrees, this man is naught; his love to God gets another degree, now he loves the world and God equally, yet he is naught; but then his love to God gets to* five *degrees, [he muſt riſe by degrees, if Grace,* as ſaving, *conſiſteth in ſuch a* degree] *now the man is a godly man, for he loveth God more then the world: Let this mans love riſe to ſix or ſeven degrees, as well it may: Yet this we grant, degrees of love may be loſt, too much experience proves this: What abatements of love, what coolings, do*

many

many Chriſtians meet with? The ſeventh, the ſixth degree may be loſt, Rev. 2. 4. Thou haſt loſt thy firſt love: *The firſt love, that degree of love, not love ſimply, for doubtleſs, by what the Lord teſtified of the Angel, he had yet ſaving love.* Solomon *loſt degrees of love ſadly, and others alſo. Now if the ſeventh and ſixth degree may be loſt, why not the* fifth *degree? what is there in the* fifth *degree to preſerve it ſelf more then the ſixth or ſeventh? I know not, if degrees be all: So it is a very eaſie matter to fall to the fourth degree again, and looſe all.*

The firſt is ſpiritual, practical, and ſaving, The other not ſo, but may and doth ſtand with periſhing. To ſay there is no difference between the working of the Spirit upon the underſtanding of an elect Veſſel and a Hypocrite, till the elect anſwers the Call, and ſo having union with Chriſt; now the difference is made in the underſtanding, this I cannot embrace. To have a ſaving work in the *will*, in order of nature, before there be any in the underſtanding, I think is not rational: or, to ſay there is no difference at all as to the underſtanding, between a ſound and unſound Convert, but the difference is only in the *will*, in that work which the Spirit putteth forth in the heart, this is atheological, and very abſurd. To think that the Hypocrite, as to the light in his underſtanding, and dictate of his practical judgment, is as good, and the ſame that a ſound Convert is; only this latter having ſaving grace infuſed into his will, and the Spirit there dwelling, acteth that grace, and determineth the will of the ſound Convert to follow the ultimate dictate of his practical judgment, and not ſo in the Hypocrite; and hence ariſe all the differences between them; this I look on as an irrational figment. I oppoſe not all, but muſt maintain by what I feel, as well as by what I read in Scripture, that the *will* muſt be renewed, the ſtony heart muſt be taken away, and the Phyſical determination of the *will* ſanctified by the Spirit of God: but withall I affirm, that there is ſaving light, ſaving knowledge in the underſtanding of a ſound Convert, differing from an Hypocrite: and I call it *ſaving*, not only a *poſteriori*, becauſe there are ſaving effects follow this

this in the *will*, but I call it ſo a *priori*, as it is the work of the Spirit of the Covenant in the underſtanding of the elect Veſſel drawing into Covenant: it is in its own nature as properly ſaving, or accompanying of Salvation, as any Grace in the *will*. Certainly that Teacher, *John* 6. 45. makes his work, as *Teacher*, in all thoſe whom he draws to Chriſt, differ from what the Hypocrite hath. *Knowledge is a part of the Image of God, according to which we are renewed*, Col. 3.10. then ſurely differs from an Hypocrites knowledge: Is the Image of God renewed in the Hypocrite as to knowledge? I believe it not. The whole work of Converſion is ſometimes ſet out by Conviction, *John* 14. becauſe Converſion (in adult perſons of whom we now ſpeak) is wrought in us, *ſecundum modum judicii*; then certainly there is ſome difference of the Spirits work in the intellectual part. I know the Hypocrite, as to the notional light and knowledge of Divine things, may be equal with, yea, he may far excel a ſound Convert; he may be as quick-ſighted as an Eagle, as to the notional knowledge; but as to the ſpiritual and ſaving knowledge as blind as a Beetle. *Converſion* (ſaith the Learned and Judicious Doctor *Preſton* *) *is wrought not alwayes by making us know new things, which we knew not before* (which yet is true in ſome) *but by knowing things otherwiſe then we did before:* This is a certain truth, and therefore a vaſt difference in the knowledge. To conclude this head, let works of or in an Hypocrite be what they will, yet I doubt not to ſay, the firſt flaw in the Hpyocrite is in his *illumination*; and this layes the foundation for all the reſt.

* *New Covenant*, p. 177.

Third Poſition. *When the Spirit of God doth thus ſavingly illuminate the underſtanding, he doth at the ſame time ſavingly work upon the will.*

The bleſſed Spirit doth not work upon one faculty, or eſpecially a leading faculty, as the underſtanding is, *alone*; it doth not one week work upon the *underſtanding* ſavingly, the next week, month, or year, work on the *will*.

It

It was not long ſince I heard a Miniſter, and one of the beſt, handling the new Creature: He ſhewed us firſt what it was *not*, and there cut off all thoſe things or works which are found in Hypocrites; then he ſhewed us in what it did conſiſt: *This was firſt in the illumination of the mind to diſcern the tranſcendency of ſpiritual objects.* Secondly, *In the* wills *embracing of, and cloſing with thoſe objects: This is the great work, and long it is,* ſaith he, *before thoſe who are enlightned come to this; it muſt be a day of Chriſts power,* (Pſal. 110.) *when the Soul comes to this.* Now though there was no danger in this as to the hearers, yet for the Divinity I cannot believe it, that the Spirit regenerateth one faculty ſo long before another, that a man hath the *head* of a new Creature ſo long before he hath the *heart* of a new Creature. *He that hath heard and learned of the Father* (the intellectual work) *cometh to me, John* 6. 45. an infallible Connexion between the Fathers teaching, our learning, and coming to Chriſt. I know it is a queſtion moved by the Learned, Whether the *will* be regenerated mediately or immediately? Some ſay, God in regeneration doth irradiate the mind with divine Light, and by this Light doth infuſe vertues, and new habits into the *will*; as that celeſtial and lively heat, by which all things below live and thrive, is transfuſed by Light: [*No grace that any man hath, but it paſſeth in through the underſtanding,* ſaith Doctor *Preſton.*] Others ſay, Gods work in regeneration is as immediate upon the will, as upon the underſtanding; nor is the will regenerated by the mediat light of the underſtanding, but the will in it ſelf is equally affected and renewed by God, as the underſtanding is affected and illuminated by him: this Opinion they think to be the ſoundeſt, eſpecially if the *underſtanding* and the *will* be not faculties *really* diſtinct; which, ſaith Mr. *Jackſon*, he that hath but Philoſophy enough to ſerve from hand to mouth, will never ſwallow down, that they are: And *Durandus* makes that his fourth Argument to prove they are not really diſtinct, becauſe then *Deus poſſet eamſare velle in voluntate abſque hoc quod cognoſcere præce-*

New Covn. P. 451.

Juſtific. Faith, P. 33 & 34.

deret in intellectu; quod eſt impoſſibile, quia tunc poſſemus amare incognita. That the *will* muſt not only be *moved*, but *renewed*, *Ezek.* 36. 26. Who is there that ever felt his ſtony heart, will not aſſent unto it? And if that were the meaning of the firſt Opinion, as if the Spirit did only illuminate the underſtanding, and then the *will* did follow, without any other work of the Spirit upon the *will*, then I ſhould refuſe that Opinion as erroneous; but thoſe Divines do not mean ſo. *The will*, ſaith *Alvarez* (and it is honeſtly ſaid by a Papiſt) *by our fall is more wounded and corrupted then the underſtanding. Grace exiſting in the underſtanding* (but what he means by Grace there you may obſerve) *is extrinſecal to the will, and therefore doth not give to the will a ſufficient principle to perform works of holineſs.* This doth prove the neceſſity of the *wills* renovation, which is eaſily aſſented to. *Grace in one faculty doth not give power to another faculty* (*corrupted as the will is more then the underſtanding*) *to work*, ſaith he. But therefore, I ſay, the Spirit is ever preſent with the *will*, to renew that, when it doth ſo ſavingly enlighten the underſtanding, at the ſame *time*; though I think it no error to ſay in order of *nature*, the work upon the underſtanding precedeth, which agreeth with a reaſonable Creature.

De Auxil. Diſp. 51. n. 15.

Diſp. 75.

And this I conceive is not only in the firſt work of Converſion, but afterwards in the gracious actings of the regenerated Soul, there is a preſence of the Spirit of the Covenant with underſtanding and practical judgment, and with the will at the ſame time, as a firſt cauſe, determining of it now renewed to follow the dictate of a ſanctified judgment: That there muſt be a preſence of the Spirit in both, I think our ſenſible experience will teach us ſomething; of which more hereafter.

Fourth Poſition. *This work of illumination makes the elect Veſſel now coming home to Chriſt to ſee things as they* ARE.

The

The ſtate in which the Spirit finds the elect Veſſel, is a ſtate of *ſin* and *miſery*; under the bonds of guilt, power of its luſts, ſlavery to the Creature, eſtrangement from, and enmity againſt God, a child of wrath: Now the Spirits intention being to make the Soul anſwer his *call*, and ſo to come off from this ſtate in which it now lieth, by this light let in to the underſtanding, he maketh the Soul ſee all theſe as they *Are*: A man may know things, but yet not know them as *he ought to know them*, 1 Cor. 8. 2. It is poſſible if you asked him before, whether ſin were not an evil thing? the Creature a vain thing? the wrath of God a dreadful thing? he will anſwer *yes*, he he knows all theſe to be ſo; and yet cleaves faſt to his luſts, dotes upon the Creature, is careleſs as to any real endeavours to get deliverance from wrath to come; the reaſon is, he knows not theſe as he ought to know them, he ſeeth them not as they *are*; if he did, it were impoſſible he ſhould carry himſelf as he doth and be quiet. Let then the Spirit of God come in with his ſaving light, and teach the Soul theſe things as they *are*, then you ſhall ſee plainly by his carriage, the guilt of ſin, the wrath of God are terrible indeed, ſin is evil indeed, the Creature is but vain indeed; the man knows theſe things, as Doctor *Preſton* ſaid, otherwiſe then he did before. I have read ſomewhere of a great Divine*, who being recovered from a great ſickneſs, ſaid, I have learned under this ſickneſs to know *Sin* and *God*. Did he not know theſe before? Doubtleſs he could preach good Sermons concerning God and Sin; but the Spirit, it ſeems in that ſickneſs taught him theſe otherwiſe then he knew them before. *Sapiens eſt qui res ſapit prout ſunt*; this is a truth: *They who are after the fleſh do mind the things of the fleſh*, Rom. 8. 5. φρονουσι, *ſapiunt*; they ſavour, they reliſh taſte only ſuch things, but they do not taſte them as they *are*; therefore they are but *fools*: When the Spirit makes the elect Veſſels wiſe, then he makes them taſte theſe as they *are*. It is a certain truth, never will the Soul turn *from* that term from which the Lord doth call it in Converſion, until it ſeeth it ſelf in

* I think it was *Oecolampadius*.

that term as *it is*. The *will* turns from *evil* only, and the Spirit of God will make it ſee evil, and feel evil to purpoſe, by making it ſee theſe things as they are really in themſelves: *Exhort one another daily*, &c. *leſt any of you be hardened through the* deceitfulneſs *of ſin*, Heb. 3. 13. He that is deceived in a thing, did not ſee it as it is in it ſelf, for had he done ſo, he would not have been deceived with it. If ſin doth thus deceive and cheat, then the deceived Soul doth not ſee it as it is: And this is the caſe of us all till that good Spirit comes to work, then what ſtrange and different apprehenſions hath the converting Soul of theſe things over it had before.

Fifth Poſition. *That which makes ſin, creature, guilt,* &c. *to be known as they are is, a clearer diſcovery of God to the underſtanding, whence it comes to know God in another manner then he did before.*

Sin and the creature are never known as they *are*, till God be known in ſome meaſure as *he is*: And proportionable to the knowledge of God, the high and honourable conceptions of God, ſo is our knowledge, and the conceptions we have of the vanity of the creature, the evil of ſin, and that miſery into which we have brought our ſelves; the Text is plain and full for this purpoſe, 3 *Epiſt. John ver* 11. *He that doth evil hath not ſeen God.* See God? Can a man ſee God? Yes that he muſt, or elſe will never be drawn off from ſin: *Moſes endured, as ſeeing him who is inviſible*, Heb. 11. 27. What cares *Moſes* for all the pleaſures and honours in *Pharaoh*'s Court, he ſlights them; what cares he for the wrath of the King, *though it be as the roaring of a Lyon*, Prov. 19. 12. *Haman* knew the truth of it, *Eſther* 7. 7. *Moſes* makes nothing of him; *He* (as one ſaid of Mr. *Thomas Hooker*, a man ſo awed with the Majeſty and dread of God) *would put a King in his pocket*. But how comes *Moſes* to this frame? He ſaw him who is inviſible: This is *Contradictio in adjecto*, in one ſenſe, but a great truth in a ſpiritual ſenſe: *Moſes* ſaw by the eye of faith, or by the ſpiritual eye of his underſtanding,

ing, to which God drew near and diſcovered himſelf (as no doubt the Lord can do to our underſtandings) ſuch Majeſty and Excellency, ſuch Glory and Beauty, *Job* 40. 10. in him, that he ſlights both the favours and frowns of King *Pharaoh*: 1 *Theſ.* 4. 5. *Not in the luſt of concupiſcence, as the Gentiles which know not God*: The Apoſtle plainly tells us, it is the knowledge of God that keeps men from uncleanneſs: as for the Gentiles, it is no wonder though they be unclean, they *know not God*, they ſee not him: but what knowledge this is we may know, for *Ely*'s ſons (whom I mentioned before) who were Prieſts muſt needs know God notionally, but yet they were unclean, 1 *Sam.* 2. 22. Whence came this? *ver.* 12. theſe ſons of *Belial knew not the Lord*. There is no act of ſin that a godly man commits but we may truly ſay, that man doth not *ſee God*, at that time. 1 *Sam.* 12 9. *David* is charged with *Deſpiſing of the Commandment of the Lord* (even that which *David*, in *Pſal.* 119. tells us ſo often he eſteemed at a high rate, *ver.* 72. *&c.*) but in the tenth verſe he is charged with *deſpiſing of God*, becauſe *thou haſt deſpiſed me*. He that deſpiſeth a Commandment of God, deſpiſeth God himſelf, that is plain from this. But how came *David* to deſpiſe the Commandment at this time? He did not ſee God at this time as he did at other times; he had lower thoughts of God deſpiſed him, then the Commandment bare no Authority.

That this ſight which God gives of himſelf, is that makes us ſee ſin and creatures as they are, let but any Chriſtian obſerve his own heart, under the impetuous motions of imperious luſts, in the day of temptations; let the wind of temptation blow out of what point of the Compaſs it will, a Chriſtian under theſe temptations keeps up all the notions he had before of ſin, how evil a thing it is, and how vain a thing the creature is, and runs to ſeveral Topicks, to fetch Arguments againſt theſe; he urgeth the ſame truths againſt theſe luſts, and bewitching creatures, that he did when he was out of the temptation; but all theſe Arguments do nothing, the temptation grows

upon

upon him, and gets head, theſe Arguments at one time could do ſomething, now they can do nothing; he labours to get his heart awed with the greatneſs and majeſty of God, againſt whom theſe luſts rebel; he ſpeaks the ſame truths concerning God that he did before; but though he ſpeaks them, yet he cannot ſee God, nor theſe truths concerning God, at this time that he doth at another time; hence the temptation gets upon him ſtill, the Chriſtian diſcerns a cloud of darkneſs is got into his underſtanding; I cannot apprehend of God, I cannot conceive of him, nor ſee him, as I did before: It is with the Soul now as with us in Winter time, when the Wind hangs Southerly, but doth not blow hard to clear the Air, the Air being hazy, filled with Vapours and Miſts; men now will ſtand and look on the Sun, it ſhews like a red body, though they know it is a glorious body, and talk of it as ſuch, and ſee it as ſuch another time, yet now it appears not in the glory: So it is with the underſtanding, when this eye is dimmed with the vapours which ariſe from the dunghil of a mans corrupt heart, though it looks on God, and ſpeaks of God as before, yet through theſe vapours he cannot ſee him in his glory: Now let but God draw near and ſcatter theſe vapours, help the Soul to conceive of him indeed in his majeſty and greatneſs as he is, that God appears like a God to the underſtanding, then all theſe truths concerning him are made real to us, and appear in their glory and this ſight of him puts life and ſtrength into all the other Arguments againſt ſin and creature, making them really to us what they are in themſelves; then the Soul gets above his temptation. This is a ſure truth, obſerve thy own heart, and thou wilt aſſent to it *If God be great in thy heart, then the Creature is little; and never doth the creature grow great in your heart, but God grows little.*

If any ſhould tell me, the way you ſpeak of here that Chriſtians ſhould take in reſiſting temptation, is not the right way, that is, *To run to our Arguments; we ſhould by Faith go to Chriſt.* I know it full well: This is not a place

place for me to treat about that: But, I hope, our going to Chriſt by Faith, and improving ſpiritual Reaſons againſt luſts and temptations, do not oppoſe one another: The queſtion is, how doth Chriſt convey his ſtrength to the Soul, acting upon him by Faith in ſuch a time: The giving of the Anſwer to that Queſtion would ſoon take off the Objection: But this is not a proper place for it.

To return to our Heads: It is this diſcovery of God to the Soul, which make ſin, guilt, and creature appear like themſelves. We read in the new Covenant, this is one branch of it, *They ſhall know the Lord, Jer.* 31. 34. *Hoſ.* 2. 20. *Jer.* 24. 7. Why, did not *Iſrael* know God *now?* Ask *Iſrael, What is God? Iſrael* will tell you, as many Children can from their Catechiſm. Yea, but this ſame Covenant-knowledge of God is another thing; not as if the meaning were only, they ſhall know God to be *their* God; that is another thing different from this: There is many a poor Chriſtian, that knows God with a Covenant knowledge, that cannot ſay, I know him to be *my* God: Eternal purpoſe towards the elect now breaking forth, and his intention being to draw the elect Veſſels into Covenant, the Lord beginneth the fulfilling of this Promiſe, ſome beams of that Majeſty are let in, and now take that wanton heart which played with ſin before, what ſayeſt to ſin now? doeſt thou ſee him againſt whom this ſin rebels? Now take the profane heart, that could jeſt at, and ſcorn ſuch Miniſters and Sermons which told him of the wrath of God (as that profane Poet, abuſing of a reverend Divine, upon this account, calls him, the *Geneva Bull-Hell and Damnation a Pulpit full.*) But what ſayeſt now to the *everlaſting burnings*, and *devouring fire? Iſa.* 33. 14. Doeſt now think this wrath of God is a thing to be dreaded or not? Oh now the Soul hath other manner of apprehenſions concerning theſe things; it is a wonder that Chriſt himſelf did eſcape a jeer, becauſe three times in that ninth of *Mark* he tells us, *Where the worm never dies, and the fire is not quenched.*

How

How gallantly theſe Canary-Poets will carry it, when that day cometh, that *Kings of the earth, great men, and rich men*, &c. *ſhall hide themſelves in dens, and in the rocks of the mountains, and ſay to the mountains and rocks, fall on us*, *Rev.* 6. 15, 16. we ſhall ſee. But oh the Atheiſme of our hearts. I thought it a ſad anſwer a dying woman gave me (though ſhe did not jeer at hell) when I went to viſit her and being but a ſtranger to her, newly come to the Town, I treated with her concerning her ſpiritual eſtate, and upon examination I found her a ſtranger to Chriſt, had not the leaſt ſavour or knowledge of any thing that concerned her ſalvation; nor did ſhe care to hear me ſpeak about any ſuch things, though I ſaw ſhe could not live many dayes: I could not but pity her, and with ſome relenting I asked her, How wilt thou be able to bear the wrath of God? She anſwered me roundly, *I will bear it as well as I can*; and this was all. But this ſight of God will cure this Atheiſme.

Sixth Poſition. *This light or knowledge which God letteth in of himſelf, maketh the Soul ſee ſin in the evil nature of it, as well as in the evil effects of it.*

It is true, theſe latter do moſt affect, trouble, and wound the Soul at firſt, eſpecially in thoſe upon whom God works when they are adult or grown up in years, and have before lived in darkneſs, and under the power of luſts. As for others, where God wrought in Infancy, or while young and tender, we ſhall find in their youth they are more troubled about the power of their luſts, and their fears of hypocriſie unſound bottoming, then they are with fears of Hell: but though in the firſt working, the effects of ſin, the wrath of God, hell, damnation, loſs of heaven, &c. do moſt afflict, yet not theſe *only*; there is other evils in ſin, beſides theſe, which this ſight of God diſcovers. For look what it is in ſin, which makes the Soul ſick, ſo far it will deſire, and accept of Chriſt the Phyſitian to heal it. If a man looks on his luſts as good things, were it not for Hell, then he cares for a Chriſt no further

then

then as he delivers him from hell; let Chriſt but do that and he will thank him, he will trouble him no further; this is enough to ſerve his turn. The term properly from which the Soul is called, is *ſin*; then *ſin* in the nature of it muſt be diſcovered by this light, elſe the Soul will never turn from it: but if *ſin* be really to the Soul *evil*, as well as *hell*, (though at preſent, in this firſt work, *hell* may moſt affect and trouble) then the heart is prepared to turn from it. But what doth make ſin better appear in its nature, then the ſight of God, againſt whom ſin is? Now the Soul muſt have a plaiſter as broad as the ſore, redemption from *ſin* as well as from *hell*, ſtill remembring, that this laſt is that which moſt wounds and ſinks the Soul in its firſt awakening.

Seventh Poſition. *This illumination for the degrees of it, is very various, both in the elect converting, and converted.*

This light depends not upon the ſtrength of men, natural parts: We ſhall obſerve among Chriſtians, that are weak in underſtanding compared with others, yet the notions of God, of ſin, and creature, which they have, are more clear, lively, powerful and practical, then are the notions of other Chriſtians (really ſuch I mean) that have greater parts and natural abilities. Let us obſerve Children, whom God hath ſanctified from their tender age, and we ſhall find this work of illumination; they have their notions and apprehenſions of the evil of ſin, of the dread of Gods wrath; if we tell them, this is ſin, God will be angry, God will not love you, we ſee they underſtand theſe things, and are affected with them; one Child will tell another Child thus, if he ſeeth him do a thing which he apprehends is evil: Who will ſay, theſe are not the workings of the good Spirit in little ones, when as we ſee theſe notions grow up with them? this Sun riſeth higher, as it doth in all that are truly wrought upon, it is not only an abiding light, but a growing light, though as the *Sun and air were darkened with the ſmoak that aroſe out of*

the pit, *Rev.*9.2. So this Sun is too often darkened, through the ſmoak that riſeth from our woful hearts, a bottomleſs pit of iniquity, yet it clears again.

Eighth Poſition. *According to the degrees of this light, ſo are the degrees of* all *following works in preparation.*

The more clear diſcoveries of God, and from thence the clearer diſcoveries of ſin, the greater are the fears and terrors, the greater ſorrows, the greater hatred againſt ſin; yea, I doubt not to ſay, according to the degrees of this light, ſo are the different converſations of Chriſtians; that ſome are ſo eminent in holineſs above others, ſo above the world, ſo awful, reverent in their converſation, or in their worſhipping of God, it is becauſe ſome ſee God, know God, in a more eminent manner then others do; and thus ſeeing of him, they ſee every thing elſe which would draw them from God.

I have inſiſted a little more upon this head of *Illumination*, becauſe I ſee moſt Divines put ſo little in it, but all in the *will*, what the Spirit works there: I grant it, great is the work of the Spirit upon the *will*, and I ſay, great is the work of the Spirit upon the *underſtanding*; it is both ſcriptural, rational, and experimental to him that obſerves, and traces his heart in the workings of it.

CHAP.

CHAP. III.

Of Conviction.

CONviction follows Illumination, as I ſaid before; there cannot be Conviction without Light: The Spirit is a practical Teacher; he doth not teach the elect now converting, notions about ſin, and the ſtate of a ſinner, but applieth his doctrine to the perſon, thou art the man, this miſerable ſtate is thine; when he heard the Miniſter before, he could turn off the Sermon, as not belonging to him; it may be he will ſay, the Perſon met with ſuch a one to day, and adds his Troth or Faith to it, but it did not concern himſelf; or if it came ſo cloſe that his Conſcience tells him it did concern him, yet he will have ſome ſhift to evade the power of the Word: but now the Spirit comes to work, this trade ceaſes, now all is applied to himſelf. *Nathan* to help *David* to ſee the greatneſs of his ſin, ſets up a light, by a Parable (*Ficta arguunt*) nothing leſs then death muſt be the puniſhment if *David* be Judge, 1 *Sam.* 12. 5. but then *Nathan* applies the Parable, *De te narratur Fabula*: *David* is couvinced, and Conviction brings forth Confeſſion, with ſound Repentance.

ἐλέγχειν, *eſt certa & immotis argumentis ita convincere, ut conſcientia erroremſentiat. Argumentum demonſtrativum objicere quod eludi nequeat.*

Concerning Conviction I ſhall lay down a few Poſitions, and then ſhut up both theſe Chapters together.

First Poſition. *The work of the Spirit in Conviction is not in general, that the perſon is a ſinner.*

Thoſe who are not Atheiſts in judgment (whether there be any ſuch is much queſtioned, and denied, though thoſe whom *Voetius* mentions, and our times, would make one conclude there are many ſuch) in whom the ſparks of natural light are not quite extinct, and live under the

Diſp. 1. p. 218 219.

preaching of the Word, and hear others ſay they are ſinners, are content to acknowledge themſelves ſinners; And who is not? This is no matter of ſhame, being every bodies caſe, they are but as their neighbours; they ſeem then to be convinced of ſin; but if you come to ask theſe perſons, of what particular ſin are they guilty? they know not one. If you ſay this is not poſſible: Yes, I have found it in my own obſervation, amongſt thoſe who have offered themſelves to the Lords Supper, when I have examined them, about the ſenſe of their own ſinful condition, fearing leſt they had no more then this general notion (conviction I cannot call it) that they (as all elſe) are ſinners; I have asked them, what particular ſin they have been guilty of, not that I deſired to know their ſins, I told them, but only to know, whether there were any more then this general notion they had taken up, that all are ſinners. Hence they reported, I brought up Auricular Confeſſion: But this I found, not one particular ſin could they give an account of: I went over the ten Commandments, and told them how I was guilty, to ſee if by this means I could convince them of any particular ſin; but when I had done all, I could not hear of any one ſin they were guilty of. The ſame a neighbour Miniſter, eminent in Gods work, found in a woman, who came to him, ſeeming to be under great horror of Conſcience, the woman cried out ſo loud, that he deſired her to reſtrain her ſelf. But what is the matter? Oh ſhe is a ſinner; and this was all for a good ſpace of time he could get from her, ſhe was a ſinner: He then asked her what ſin ſhe was guilty of? No particular ſin he could get from her: He then went over the ten Commandements, and told her how he was guilty; but when he had ſo done, there was not one ſhe was guilty of, for he asked her in particular. I doubt not but there are many thouſands more of this ſtamp, if we did but ſearch into ignorant families, eſpecially among women, whom modeſty, or rather the reſtraining Providence of God, hath kept in from breaking forth into open and groſs vices. One woman I knew, who was indeed convinced

convinced of one ſin, if you will call it Conviction; how ſhe knew it to be a ſin, you may eaſily conceive. One Lords day morning, the woman was ſpinning; going to her next neighbour to fetch fire, her neighbour asked her, what ſhe meant to ſpin on this day? She asked her, what day was it? (it ſeems the woman had forgot the day) when the woman told her what day it was, O, ſaid ſhe, have I lived thus long, and never ſinned againſt God, and muſt I ſin againſt him now? She was above ſeventy years, near fourſcore, I conceive when ſhe ſpake this; but ſo long, it ſeems, lived without ſin, till this Lords day morning, then ſhe thought ſhe had ſinned.

Second Poſition. *The Spirit convinceth not all of the ſame particular ſin, though perſons be guilty of the ſame ſin.*

I ſay, he convinceth not all of the ſame in the *firſt work*, he will do afterwards. Sins are various, and ſo is the Spirits work in Conviction at firſt; but this is ſure, let him ſet home any ſin, it ſhall be enough, he will do his work by it; he doth not alwayes begin with that ſin which is moſt obvious, which one would think ſhould be, Conviction there being eaſieſt to effect. I have marvelled to hear the ſins that ſome Chriſtians have told me God firſt convinced them by; it's true, they were ſins, but ſuch as thoſe who are Chriſtians, and we hope really ſo, do not much think upon: It ſeems God doth not judge of ſins as we do; if he will ſhew himſelf to a Soul, and ſhew it any particular ſin it is guilty of, that Soul ſhall ſee evil enough in that ſin to caſt it down: But let the Spirit convince of what particular ſin he pleaſeth, he convinceth them all of that in which all ſin meets, of the puniſhment I mean, that the wages of ſin is death.

Third Poſition. *Uſually the Spirit in the firſt work, convinceth the Soul by that ſin, in which the ſinner took moſt pleaſure and delight.*

Here

Here Conviction is eaſieſt effected, and this ſin will the Spirit imbitter to the Soul: the *peccatum in deliciis*, the ſin which he *hides under the tongue*, *Job* 20. 12. this we hear of commonly in the day of Chriſts power. Fleſhly luſts lye faireſt in view; a mans natural Conſcience can more eaſily work here. How terribly hath the Word ſpoken againſt *Covetouſneſs*? what ſin more common? but how rare a thing is it to hear of a perſon whom the Lord convinceth of that ſin, in his firſt work? yea, it were well if thoſe who go for Chriſtians were convinced of it afterwards; yea, when this ſin hath got ſuch a head, that the bones of the luſt (as we ſay) ſtick out, others may ſee it, but how hard to convince men of it: it is a common thing for men to beſpatter one another with this ſin; and ſome I have obſerved moſt deeply guilty of it themſelves, yet they not covetous in their own opinion: for God to begin his conviction by ſpiritual luſts, this is not ſo common, yet ſometimes I have known it. I will not enlarge upon this head, as I intend not upon any.

Fourth Poſition. *The Spirit in the firſt ſtroke doth not uſually ſet home all a mans actual ſins, but commonly two or three kinds of ſin.*

Enough to do his work. By degrees he gives the Soul a view of all his vile pranks: Sins forgotten, buried long ago, out of mind, he makes theſe revive, come out of their graves, and appear to men; but to have them all come in at the firſt, without a great ſupport the Soul could not ſtand, but muſt utterly ſink; it cannot ſtand (in one ſenſe) by what he doth ſet home; but if all came in at once, it would be overwhelmed: *My tranſgreſſion is ſealed up in a bag, and thou ſoweſt up mine iniquity*, ſaith *Job*, ch. 14. v. 17. Did *Job* find it ſo? Yea, and ſo do others, they are ſealed up, and ſown up; and ſuch things are to be brought forth again: So doth the Spirit bring them forth; ſins committed twenty, thirty years ſince, come now as freſh to mind, with all the circumſtances, as if yeſterday committed; but not all in the firſt ſtroke.

Fifth

Fifth Poſition. *That the Spirit in the firſt ſtroke convinceth all the elect of original ſin, I dare not affirm it.*

That he doth convince all [I ſpeak of perſons adult] firſt or laſt, yea, and that early alſo, I doubt not of it, but to ſay he doth it in the very *firſt ſtroke* of Converſion, this I dare not defend. Mr. *Shepherd* moves the queſtion, *Whether the Lord convinceth all the elect at firſt of the ſin of their nature, and ſhews them their original ſin in and about this firſt ſtroke of Conviction? He anſwers*, I doubt not of it. Paul *would have been alive and a proud Phariſee ſtill, if the Lord had not let him by the Law ſee this ſin*, *Rom.* 7. 9. To what he ſaith after, I readily agree, that he doth firſt or laſt, in a leſſer or greater meaſure, *&c.* but this doth not ſeem to agree with the former, As to his inſtance of *Paul*, becauſe *he* was ſo convinced, *ergo*, All are and muſt be convinced of it in this firſt ſtroke, I am not ſatisfied in the conſequence: yet it may be *Paul*'s perſecution was a ſin more ſet home at firſt; this I grant, if the ſtate of a perſon be as *Paul*'s was, one that reſts in himſelf, hath good thoughts of his own righteouſneſs, duties, and doings, and upon theſe bears up himſelf, then no doubt, if God works upon ſuch a one, in the firſt ſtroke, he ſets home original ſin. It is hard to prove that thoſe Converts in the ſecond of *Acts* were convinced of their original ſin, at that time when they were pricked at their hearts: the ſin that *Peter* charged them with, was their crucifying of Jeſus, who was both *Lord and Chriſt*, ver. 36. and upon this they *were pricked in their hearts*, ver. 37. That the Jaylour, *Acts* 16. was convinced of this ſin when he came in trembling to *Paul*, and put forth that queſtion, *What ſhall I do to be ſaved?* I dare not affirm it, becauſe I know not how to prove it. Convinced he was of ſin, and that he was an undone condemned Creature. And I hope it cannot be denied, that the Spirit of God may ſo ſet home ſome particular actual ſins, that ſhall make the Soul ſee it ſelf in ſuch a loſt and damned condition, that the news of a Saviour will be welcome, and glad it may

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enjoy

enjoy him upon any terms. This we obſerve is the ordinary way of the Spirit in perſons adult, living in ſins againſt light eſpecially, he doth ſo ſet home ſins and follow his work ſo cloſe, that the ſinner hath not leiſure to turn aſide to the by-paths of his own righteouſneſs [which he hath none] and duties, but is purſued ſo hard, that he is glad to fly for refuge to Chriſt, though the ſenſe of his original ſin as yet hath not ſeized upon him, as it will afterwards: and therein I do heartily agree with Mr. *Shepherd*, that firſt or laſt God doth convince *His* of original ſin. Hence for any Chriſtian to call into queſtion the truth of his Converſion, becauſe he was not convinced of his original ſin, in the firſt ſtroke of Converſion, [though adult when God firſt began to work] this is but a needleſs troubling of himſelf; but of this more hereafter.

By this work of Illumination and Conviction, thoſe vain hopes, wherewith ſo many delude themſelves, that their caſe is not ſo bad as ſome of theſe cenſorious Miniſters would make men believe, but they may do well enough: Their quarrellings with the Word and Miniſtry; their extenuations of ſin; their ſhiftings of the Word from themſelves to others, as not belonging to them; the ſlight thoughts they had of a man in his natural ſtate; the fickleneſs and unconſtancy of mind, whence nothing would faſten or hold upon them; theſe and ſuch like things are removed, and way made for further workings.

1. *Hence.* How far are they from Converſion, who have not attained to this firſt work, no not ſo much as in the notion; they are not yet come to ſo much light and conviction to ſee themſelves ſinners: that they are ſinners they will not deny, becauſe you ſay you are a ſinner, and all men ſay they are ſinners, and it is no ſhame to be what all men are: but if you come to any particular ſin, they know none they are guilty of, as I have given inſtance before; and others I could mention, who having lived to above ſixty years, when they have been asked, *How do you hope to be ſaved?* have anſwered roundly, *They have not ſinned*

ſinned againſt God in all their life: Others, *They have kept the Commandements of God*; but for a ſtate of ſin and miſery, they neither feel it, know it, nor believe it.

2. *Hence*. What neceſſity is there of preaching the Law, to diſcover and open ſin, with the effects thereof, if this be the way of the Spirits working, to convince firſt of ſin, and Miniſters be *συνεργοὶ*, 1 *Cor.* 3 9. *workers with God*, why ſhould not they work as God works? To preach the Law, in order to Chriſt; to labour to make men that lye in their ſpiritual Lethargies to know and feel their diſeaſe, that they may ſee the need of, and embrace the bleſſed Phyſitian; is not this rational? I think all men naturally ſtand under a Covenant of works, and to make men know what that ſtate is, I think is very requiſite, if ever we would make them feel the neceſſity, and know the worth of a Covenant of Grace; yet I know not how it comes about, of late years this kind of preaching is laid by: When I conſider the people, then I can ſee their reaſons why they love it not; but when I think of the Miniſtry, I know not why Miniſters ſhould ſo gratifie the corruptions of people. So the Law were rightly preached, I never knew it offend any godly and judicious Chriſtian. I remember my Father-in-law told me, that Biſhop *Uſher* having once an Ague, and being in *Eſſex*, when Mr. *Thomas Hooker* preached, it ſo fell out, that my Father-in-law went to viſit him a little before his fit ſhould come, they both lying on the bed diſcourſing, *I wiſh*, ſaid the Biſhop, *that Mr.* Hooker *were here to preach the Law home to my Conſcience*: that fit they talked away; he miſſed it. By this we may read the Spirit of that highly learned and pious Biſhop. Thouſands of Chriſtians have wiſhed they had felt more of it, to Goſpel-ends; but to ſlight it as ſome, cry out againſt it as others, ſuch will hardly approve themſelves to be perſons well skilled in the work of Converſion. That ſome Miniſters may be imprudent in their preaching of the Law, and not carry it with that wiſdom that doth become them, I deny not; but for the Principle it ſelf, that the preaching of the Law is neceſſary to make

men know their ſins, and their woful condition by ſin, that thereby they may be glad to liſten after, and embrace the Goſpel, I think this cannot be denied by any judicious Divine. In Phyſick indeed we find, that thoſe things which have gone for Principles for above a thouſand years, none ſo much as queſtioning them, within leſs then thirty years are turned out of doors, very few of the ancient Principles ſtanding; but if men will do ſo in theſe great points of Divinity, they may prove themſelves *Fools*, but no ſpiritual Phyſitians. Mr. *Saltmarſh* in a book of his, which I read many years ſince, but have it not now by me, gives theſe legal Preachers a notable jeer; he tells his Reader, that theſe Preachers will preach *Chriſt*, *Goſpel* and *Free-grace* alſo; but they do by theſe, as ſome do by Wine, (at Funerals or Baptizings) they offer it freely, and bid the people drink, but the Wine being burnt, they give it ſo hot, that the people cannot, nor dare drink it, for ſcalding their mouths: So do theſe, offer Chriſt, Grace, Goſpel, very freely, bid people take, and drink, but they have ſo heat the Goſpel with legal preaching, that they are afraid to meddle with it. Had there been as much Piety and Truth, as there is wit in the jeer, I ſhould have liked it well: I do not juſtifie men in their errors, want of wiſdom, prudence, in preaching of the Law, I condemn them as much as he, but for the Principle I do contend. To win Souls to Chriſt, by teaching them the Goſpel, and overflowings of Chriſts blood, without preaching the Law to convince men of ſin, and make them ſee and feel the neceſſity of Goſpel and Chriſts blood; to convince men of ſin by the Goſpel *firſt*, this I look upon as very irrational and immethodical. Take my mind under theſe heads.

Firſt, *It is not the proper work of the Goſpel to convince of* Sin, *but of the Remedy.*

Paul tells us, he had not known *ſin* but by the *Law*, Rom. 7. 7. *By the Law comes the knowledge of ſin*, Rom. 3. 20. For *ſin is the tranſgreſſion of the Law*, 1 John 3. 4.

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The Law then muſt be preached, or Sin cannot be known. *Paul* doth not ſay he knew Sin by the Goſpel, but there he found the remedy againſt Sin; as in many of his Epiſtles we obſerve. Goſpel, bringeth glad tidings.

Secondly, *The Goſpel convinceth men of ſin by conſequence, but the Law directly.*

As if I ſee an Apothecaries Shop full of Phyſick, and a Phyſitian there, I can gather by conſequence then there is *ſickneſs*; elſe why is all this Phyſick prepared? why Phyſitian? though I ſee no diſeaſed perſon, nor feel any diſeaſe my ſelf. Thus when I read of glorious Promiſes in the Goſpel, and find Chriſt the Phyſitian there, I may well conclude, then there is Sin, and condemnation for Sin, elſe what need of Chriſt, and theſe promiſes of pardon, and juſtification through his righteouſneſs. Yea, I grant alſo, by the Goſpel, we may argue, how great an evil Sin is, that muſt have ſuch a Medicine as the blood of Chriſt to heal it; but ſtill this is by conſequence. The Law tells you directly, what that Sin is, and that condemnation for Sin.

Thirdly, *Men may be convinced of Sin without the Goſpel, but not without the Law.*

God hath convinced many of Sin where the Goſpel was not known, or not underſtood. The Heathen had Convictions, *Rom.* 2. 16. by a Law not written. But to have men convinced of Sin by the Goſpel, where no *Law* was known, I wiſh Mr. *Saltmarſh* would tell us where thoſe perſons are: Tell men of the Son of God being incarnate, doing, ſuffering, dying, riſing, interceding, and tell them of his righteouſneſs, obedience and blood, what will you convince men of by this diſcourſe alone, unleſs you firſt teach them the cauſe of all this? and then I am ſure you muſt teach them the Law; and this being opened and ſet home, will ſoon teach them the meaning of the work of Chriſt in Redemption.

Fourthly, *As the Goſpel convinceth of Sin only by conſequence, ſo only in general; but the Law convinceth of Sin directly and in particular.*

When the Goſpel is firſt preached, what *particular* Sin doth it convince a man of? how doth that make him appear to be guilty? but the Law will tell him his *particular* Sins, and this muſt be done, elſe men will hardly come to a thorough and ſaving Conviction that they are Sinners indeed. After men have had the Goſpel preached, and refuſe to embrace it, then there is a particular Sin againſt the Goſpel, this is true; but I think never was it heard that any man was convinced of this Sin againſt the Goſpel, who was not firſt convinced of Sin againſt the Law: what cares he for the Goſpel, that ſeeth not himſelf in his ſin and miſery, and condemned under the Law? Grant it, that Repentance to life, and Faith in the Righteouſneſs of Chriſt imputed to our juſtification, be not comprehended under the Law but the Goſpel, ſo that impenitency and unbelief, oppoſite to that Faith, are Sins againſt the Goſpel, not the Law [as a Covenant of works.] Yet before a man is convinced of his neceſſity of this juſtifying Faith and Repentance, he muſt be convinced he is a Sinner, and ſo need theſe; but this muſt be by the Law, which will convince him of his particular Sins.

Let theſe Reaſons ſuffice (though more might be added) to prove that the preaching of the Law to theſe ends I have mentioned, is both Scriptural and rational, and the contrary opinion is both againſt Scripture and reaſon. As to Mr. *Saltmarſh* his jeer, though there ſeem to be wit, yet there is more ſophiſtry in his Similitude: For thoſe legal Preachers did not make *Chriſt* and *Goſpel* ſo hot by their preaching of the Law, but by that preaching they laboured to make mens *luſts* ſo hot, that they might not any longer drink iniquity like water; but their hearts being ſcorched with the apprehenſion of the wrath of God due for their Sins, they might now be glad to liſten to, and anſwer that bleſſed Call of Chriſt, *Let him that is athirſt, come; and whoſoever will, let him take the water of life*

life freely, Rev. 22. 17. By this I hope it will appear, Mr. *Shepherd* had no juſt ground to ſuſpect me to be againſt the preaching of the Law, unto right ends, though I know many ſerious Chriſtians have gone many years troubled about the want (as they apprehend) of theſe legal works; to whom, as I have ſpoken already, which I hope may give ſome eaſe, ſo I have more yet to ſpeak, towards their ſatisfaction, in due place. I think it not amiſs to give the Reader the cloſe of Mr. *Shepherd*'s Letter to me in theſe words: *Dear Brother, let my love end in breathing out this deſire. Preach Humiliation; labour to poſſeſs men with ſence of wrath to come and miſery: The Goſpel-conſolations and grace, which ſome would have only diſht out as the dainties of the times, and ſet upon the Miniſtry's table, may poſſibly tickle and raviſh ſome, and do ſome good to them that are humbled and converted already: But if Axes and Wedges withall be not uſed to hew and break this rough, unhewn, bold, yet profeſſing Age, I am confident the work and fruit of all theſe mens miniſtry will be at beſt but meer hypocriſie, and they ſhall find it, and ſee it, if they live to ſee a few years more.*

3. *Hence.* If this be the way of the Spirit in drawing the Soul to Chriſt, how rational and neceſſary is it for thoſe who indeed would have Chriſt, and would have a ſound work, to beg this Light and Conviction from God; to pray with *Job*, (though I know the ſcope of *Job* in that place ſomething differs) *Job* 13. 23. *How many are mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.* It was part of that counſel Chriſt gave to the luke-warm Angel of *Laodicea*, *To anoint his eyes with eye-ſalve, that he might ſee*, Apocal. 3. 18. What ſhould he ſee? Among other things, he ſhould ſee himſelf to be *wretched, miſerable, poor and naked*, ver. 17. which for want of this work of Illumination and Conviction, he did not ſee, and therefore miſtook himſelf (as do moſt who are called Chriſtians) thinking he was *rich, and had need of nothing*: Was this counſel of Chriſt good? Deny it if thou canſt: If it were good, then my Uſe cannot be bad,

for

for it calls for the ſame thing; that God would make thee ſee thy ſelf, Sin, Creatures, all as they are; *What I ſee not teach thou me*, Job 34. 32. *I* am ſure none of us naturally ſee Sin and Creatures as they *are*, nor ever will, unleſs God be the Teacher.

I know this counſel will not take with a carnal heart, though it be that which converted Souls daily follow God for, to have themſelves, Sins and Creatures opened and diſcovered unto them as they are: Let Sin be Sin, and Creature be Creature, and let me ſee the miſery of being a ſlave to Sin and the Creature, as *I* feel my ſelf enſlaved too much unto theſe daily. But for others, *I* know they like it not; And what is the matter? Alas this would ſpoil all the ſport; ſhould we once have Sin, guilt, and our miſery diſcovered, we muſt never ſee merry day after; and that which we fear, muſt follow, our Lovers and we muſt part; and that we find a hard thing, yea, impoſſible, to bid farewell to thoſe luſts, companions and wayes, which have brought us in ſo much pleaſure and profit in our dayes. Theſe or ſuch like were the thoughts of him, who would not hear Doctor *Sibbs*, for fear he ſhould convert him, he ſaid.

We have been before you, and know your Objections very well, having had the ſame thoughts in our own hearts againſt the work of God, which you have now uttered, and ſo can tell the better what anſwer to give. *I* know it to be a frequent Objection made againſt the work of God, That it makes men melancholy, mopiſh, if not mad. *I* heard it once my ſelf, being in company amongſt ſome Gentlemen and Scholars; one of whom God had pulled out; and being now under this work, the diſcovery of his ſinful and miſerable eſtate, was dejected, being before chearful, and too too vain in his mirth, now was as ſad; the other Gentlemen, his Companions, threw this in his teeth preſently, this is the fruit of your Religion; when once men begin to be Puritans, they muſt looſe all their mirth and chearfulneſs; now nothing but mopiſhneſs, ſadneſs, and ſowr faces, and were much offended.

But

But are you in earneſt? Do you verily think, if God ſhould indeed enlighten you to ſee your ſelf, ſin, guilt, miſery, that it would ſpoil your ſport, and hazard a divorce between you and your Lovers? Then if thou beeſt *a man*, haſt the uſe of thy reaſon, let us grapple a little, as *I* have felt your Objection; ſo *I* can give you a feeling Anſwer.

Firſt, You *muſt* and *ſhall* ſee your ſin, ſelf and guilt, do what you can, there is no avoiding it; if as you are loth to ſee ſin and guilt now, ſo you could take a courſe that you ſhould never ſee it, nor know the effects of it, then you might have ſome reaſon on your ſide, why you ſo oppoſe this work; but this is impoſſible, *God will ſet mens ſins in order before them*, Pſal. 50. 21. he will ſet them in *order*; the word is uſed variouſly, ſometimes for the ordering of a Table, ſometimes for the ordering of an Army: God will ſet them Rank and File, and a terrible Army will this appear, *Before thine eyes*; turn thy eyes which way thou wilt, yet there ſhalt thou ſee thy ſins, you ſhall not be able to turn your eyes from them; *My ſin is ever before me*, ſaid *David*, Pſal. 51. 3. *David* did not now ſeek to hide it, nor could hide it. Thus have thoſe found it whom God intends to ſave, by this diſcovery of their ſin and guilt, bringing them to repentance and embracing of Chriſt: And bleſſed is that ſight of ſin, when God withall gives the ſight of a Saviour. Thus alſo have others found it in a day of evil, often on a death-bed, when their ſleepy Conſciences come to be awakened; now they can ſee their ſins ſet in order before them, and hell attending them; and a ſad time it is, when the deſpiſed Miniſters and Chriſtians are ſent for, but know not what to ſay to them: I have found it a great trouble what to ſay at ſuch a time; one while our bowels move, hearts relent, to hear poor Creatures that now lye under the fears of dropping into hell every moment, what ſad complaints they make, and how they cry out for one word of comfort: on the other ſide, when we have known their lives, how the Word, the Offers of Chriſt and Promiſes have been ſlighted,

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ed, but now they ſee their luſts forſake them, they muſt part, now they would be glad to have Chriſt and a Promiſe, and how dare a faithful Miniſter apply any? upon what grounds can he do it? It is a mans duty alwayes to believe in Chriſt, that is true, and that we muſt counſel them to lay hold on Chriſt: But what ſaid one to me, who had once been a zealous and profitable Preacher, but apoſtatized ſadly; a week before he died, he put that queſtion to me, *What ſhall I do to be ſaved?* Sir, ſaid I, it is a queſtion you have anſwered many a time your ſelf; you know what anſwer *Paul* gave to the Jaylour when he propounded this queſtion. *Yea*, ſaid he, *but this, believing, I find a hard work*: And it is indeed, though moſt think it the eaſieſt thing in the Bible; though they can do nothing elſe, yet they can believe, yea, yea, while Conſcience lies aſleep; but when Conſcience is awake, and God ſets all thy ſins in order before thee, in an evil day, death drawing near, now friend tell me, is it eaſie to believe in Chriſt? you will find with that poor Apoſtate (my heart trembles while I think of him) *believing* is a hard work indeed. It is nothing but a ſleepy Conſcience that makes Faith eaſie. Now friend give me your anſwer; Is it beſt to ſee ſin and guilt now, while you may ſee a Saviour alſo, or to ſee ſin and a Judge hereafter, but no Saviour? Sin you ſhall ſee, as we ſay, in ſpite of your teeth, will you, nill you; O then let me ſee ſin and guilt *now*, O now with a ſweet Saviour, that I may have this woful ſight paſt when I come to dye.

Secondly, Thou feareſt if thy luſts and Idol-creatures were diſcovered to thee as they are in themſelves, thou and they ſhould part: there is, I confeſs, fair probability of it; for certainly were a man throughly enlightened to ſee what it is to be a ſlave to its luſts, a vaſſal to the Creature, an enemy unto God, a ſtranger from Chriſt, a priſoner under the Law, a drudge to the Devil, and God an enemy to him, (which is the ſtate of us all by Nature) no man living could bear it, but would cry out for a Redeemer preſently. But is it not then a moſt irrational thing, that a man

man ſhould be loth to ſee theſe things as they are? Truth is the object of the underſtanding; we may ſay truly, *Intellectus vult verum*, ſo it is in all things but in matters of eternity, a mans own ſalvation; here he is content with *falſhood*, and afraid of *truth*: if a man goeth to buy Cloth or any other Commodity, he will endeavour to know the thing as it is, views it well, and gets others to help him, if his own skill be doubted; but for Sin and Creatures, in reference to a ſpiritual end, he doth not deſire to ſee them as they are: it is juſt as if a man were bewitched with a painted Hag, he is very loth to have the paint waſhed off, that he ſhould ſee her as ſhe is, leſt while he ſeeth her wrinkles and deformity, he ſhould loath her, and caſt her off. This is the caſe between our Souls, and Sin, and Creature; O the power of Sin! O the witchery of the Creature! How rich is that Mercy, how precious that Redemption, that delivereth us from Sin-ſlavery and Creature-bondage!

Thirdly, What is it that thou enjoyeſt in thy luſts that God doth not allow thee, remove but *inordinacy?* Art given to the pot? doth not God allow thee good Beer or Wine? Yes, ſure you may have it with a good will, only you muſt not be inordinate in drinking; you are hugely hurt truly, you may drink and enjoy the comfort of the Creature, and bleſs your God, but not be drunk, or inordinate in drinking. I have often thought of the *Rechabites*, *Jer.* 35. and would chuſe rather to be Gods *Servant*, then *Jonadabs Son*: Doth God lace you ſo ſtreight as *Jonadab* did his poſterity, not allow them to drink wine, build houſes, ſow fields, *&c.*? he allows theſe things, and much good may they do you, let but him be ſerved while you enjoy them, and good reaſon why it ſhould be ſo. Art a ſlave to thy *unclean luſt*, that *imperious* and *God-deſpiſing* Devil? [*Becauſe thou haſt deſpiſed me*, 2 Sam. 12. 12.] I pitty thee; *whoſe hands are bands*, Eccleſ. 7. 26. much ſtronger then the Philiſtins ſeven green Withs or new Ropes, wherewith they bound *Sampſon*, *Judg.* 16. 7, 11. Ah, *Sampſon* was faſter bound with unſeen Cords: But

hath not God allowed thy own Ciſtern, the Marriage-bed, which being ſanctified by prayer, may be ſufficient through his Mercy to quench this thirſt? What the vileneſs of the heart is, when it is hedged in by the Commandment of God, here you muſt keep, is known too well, *Rom.* 7. 8. If the temptation lye there, the wind blow in that quarter, if God ſteps not in with his power, and interpoſe not between thy luſt and temptation, it is not thy Yoak-fellow, thine own Ciſtern, but ſtollen waters that muſt quench this thirſt, nor will they quench it, but inflame the more. *O ſatisfie us with mercy*, prayed *Moſes*, *Pſal.* 90. ſo I ſay, thy Wife and *Mercy* will ſatisfie, thy Husband and *Mercy* will ſatisfie; but if *Mercy* be not joyned, and the Temptation blow ſtrong, thou art gone, let thy Wife or Husband be perſons never ſo likely to give content in the opinion of others.

*Almoſt ſixty years ſince.

One nearly related to me, was Miniſter to a Company of Engliſh Merchants in *Pruſſia*; the chief of the Company, whether he were called the Conſul, or Governour of the Company, I know not; but he was married; his Wife a proper and very comely Woman; but it ſeem'd did not ſatisfie him; he was enſlaved to others, not ſo comely as his Wife, not to be compared with her: his Wife took it ſadly; my near friend being Miniſter dealt with him; one thing he urged was, that of all men he had the leaſt temptation, having a Wife ſo comely, that few Women like her: He anſwered, *Yea, were ſhe not my Wife I could love her:* It ſeems, had ſhe been his Whore he could love her, he thought none like her; but becauſe ſhe was his Wife, hedged in by God, now he did not care for her. *I* do not ſay what a heart had *he*, but, good Lord, what hearts have *we*? Let God deal exceeding well with us, better then that our corrupt hearts chuſe, yet if God hath by his holy Will tyed us up to that which is better, and a mans own reaſon yield it to be better, *Sin takes occaſion by the Law, and works all manner of Concupiſcence*, Rom. 7. 8. that is beſt, which is croſs to God. So true is that which that Divine

vine Poet, *Herbert*, hath ſung concerning this very Sin.

If God had laid all common, certainly
Man would have been the Incloſer; but ſince now
God hath impal'd us, on the contrary,
Man breaks the fence, and every ground will plow.
O what were man, might he himſelf miſplace,
Sure to be croſs he would ſhift feet and face.

Still we ſee, God and we part only upon *inordinacy*. So we may go on in any other Sin: *Profit*, *Gain*, *Riches*, are great things in mens eyes, and doth God deny theſe likewiſe to his people? It may be you will ſay, few of theſe Preciſians, Puritans, Fanaticks (as now called) thrive in the world; we muſt not look for Riches amongſt them, in the way they take. And what, I pray, do *profit* and *riches* follow all thoſe who are ſtrangers to God, and follow after the world, that make *Mammon* their God? Do we not ſee the contrary? How many of thoſe, who have kept cloſe to God, hath the Lord bleſſed, *and given them power to get wealth*, Deut. 8. 18. when others have ſunk and come to nothing? If a mean condition be the common portion of his people, yet *a little that a righteous man hath is better then the riches of many wicked*, Pſal. 37. 16. Sure I am, *The bleſſing of the Lord it maketh rich, and he addeth no ſorrow with it*, Prov. 10. 22. This is your Bible, you ſay, which we little regard; we will believe our ſenſes for all your Bible: and you may believe your ſenſes, if you pleaſe, and ſee, if you do not feel the truth of what our Bible ſaith. There was one in *London*, a Broaker, who was reſolved for *Gain*, and had it ſeems a ſecret and ſinful way in his Trade to attain his end: Coming under the miniſtry of one, with whom I was acquainted, and who told me the ſtory, it ſeems the Word met with him, and ſet Conſcience upon his back, which made the man ſo troubled, that he could not tell what to do to let go this ſecret way of gain, he could not yield to that; to follow it, he could not with

quiet, his Conſcience did ſo gall him; he comes to the Miniſter oft-times, and talks with him; fain would he have found a way to conjure down his Conſcience, that he might have gone on quietly, but could not for a long time; he would follow the Miniſter ſometimes in the ſtreet, with theſe words, *Good Sir, let me alone but one half year, and then I will give up this courſe.* Friend, ſaid the Miniſter, *I* meddle not with thee, *I* ſpeak not to thee. But it ſeems the man found that true, that it was not the bleſſing of God made him rich, and he found ſorrow with his Riches; and ſo have many hundreds more, while others have found Profit and Riches coming in, with the enjoyment of God with them. So that ſtill God *withholdeth no good thing from them that walk uprightly*, *Pſal.* 84 11.

Fourthly, May not a man be as well without theſe luſts as with them? *I* appeal to any mans experience, even thy ſelf who makeſt this Objection, let the corruption be what it will. If a man be intemperate, following his pot and companions one day, the next day he keeps ſober, follows his Calling, is he not as well this day when ſober, as yeſterday when intemperate? Doth he not ſee intemperance may be ſpared, without any dammage or hinderance to a mans content? Take any other luſt, is not the chaſt perſon as well as he that is unclean? Is not a man when meek, as well as when he is paſſionate and froward? Doth not experience teach us, there is no need of theſe luſts? How often have Chriſtians (and thoſe that do not fall into ſins to blemiſh their Profeſſion) been angry with themſelves, yea, almoſt ſtampt with vexing: muſt *I* croſs the Will of ſo great and glorious a Majeſty, offend ſo ſweet a Saviour, trouble my peace, hinder my comforts, for that which *I* can as well ſpare as the dirt of my ſhooes, have no more need of it, and yet this body of death how it clogs me.

Fifthly, We will grant it, that thy luſt or idol, which thou ſo loveſt, doth give delight to thy corrupt heart; but is the *good* ſo great, that it countervails the *evil* that attends it?

it? We ſay, and that truly, a man may buy gold too dear; ſo may men buy pleaſures and profits too dear: How quickly are the pleaſures of ſin over? paſs away in the act, ſome of the ſtrongeſt of them. *Pleaſures of ſin for a ſeaſon*, Heb. 11. 25. but the *evil* that attends ſin hath the word *Never* attending it: *The Worm never dies.* Should a Prince give a Subject leave to fill himſelf with what pleaſures his heart could deſire, his mind invent, and enjoy them to the height the longeſt day in Summer, but at night he muſt go lie in an Oven fiery hot; would any man chuſe the pleaſures of one day upon this condition? A plain ſimilitude, but illuſtrates the thing in hand. If thou ſhouldeſt live the longeſt meaſure of time that any man hath done, and ſpend all that time in nothing but pleaſures (which no man ever did, but met with ſome croſſes, afflictions, or ſickneſs) but at the evening of this life muſt take up thy lodging *in the everlaſting burnings and devouring fire*, Iſa. 33. 14. were thoſe pleaſures anſwerable to theſe everlaſting burnings? An Engliſh Merchant that lived at *Dantzick*, now with God, told us this ſtory, and it was true: A friend of his (a Merchant alſo) upon what grounds I know not, went to a Covent, and dined with ſome Fryars, his entertainment was very noble; after he had dined and ſeen all, the Merchant fell to commending their pleaſant lives; *Yea, ſaid one of the Friars to him, we live gallantly indeed, had we any body to go to hell for us when we die.* Were the evils that follow ſin no other then what ſome feel, even in this life; and for many, their luſts have brought them upon them; yet he were a fool, who would give up himſelf to the pleaſures of any luſt to lie under ſuch evils at laſt: What wants, poverty and miſery have ſome come to, who had once good Eſtates, but ſpent them in ſerving their luſts? What torments do many feel in their bodies by the French pox, and ſome from the Gout? which though many men who are temperate are afflicted with it, yet ſome by their intemperance bring it upon themſelves. One of our great men (whoſe name I mention not) being much afflicted with the Gout, ſaid,

Could

Could I meet God, I would know of him what is the reaſon he doth ſo plague me with the Gout. Yet, ſaid he who told me of it (and I think gave him the ſame anſwer) he ſhould not need to ask God the reaſon, he might ſee it eaſily himſelf; for he would (I ſpeak within compaſs, as he related it to me) drink a gallon of Claret-wine in a night.

Sixthly, But what if you be taken off from your luſts and idols, and enjoy a *better* content in the room of them, I hope you are not hurt? If this could be made good, it were but rational indeed, you ſay; and if it cannot be made good, ſay I, it were but an irrational thing to call thee off from them to God and Chriſt. Were there no more then the eſcaping thoſe woful *evils*, temporal and eternal, which do attend them, yet it were rational, becauſe the pleaſure, the good bears no proportion with the greatneſs, exceeding greatneſs of the *evils*. But the *will I* know is a hungry appetite, and will not be ſatisfied with *privative* good, it muſt have *poſitive* good to feed upon, elſe it will not be quiet. A man who is very hungry, and hath meat before him to eat which pleaſes his palate, if one tell him there is poyſon mixed with his diſh, this will make him abſtain from it, becauſe of the evil that will attend it; but this doth not ſatisfie his hunger; give me ſomething to eat, ſaith he: 'Tis the ſame with our rational appetite, when ſet upon a luſt, creature, or whatever is oppolite to God, tell him this will coſt thee Hell, the eternal wrath of an infinite God, it may poſſibly prevail ſo with ſome to abſtain (though with moſt Hell ſignifies nothing, Hell is but a Bugbear, a thing fit to ſcare Children withall) but this doth not ſatisfie, the *will* ſtill calls out, give me ſomething to aſſwage my hunger, I feel emptineſs, fill up that; yea, and it ſhall be filled up, when we come to ſpeak of the *Term to* which thou art called, or elſe hold to thy luſt and idol ſtill; all that *I* ſay at preſent, till *I* come to it, is this, Redemption from luſts and creatures fill with more ſolid ſatisfying content and delight, then the enjoyment of luſts and creatures; unto which

Poſition

Poſition *I* am aſſured, all thoſe who have been ſlaves to them, but are now redeemed, will ſet their hands.

As to the other part of the Objection, the *mopiſhneſs* and *ſadneſs which you fear*; we know this alſo, we have had the ſame Objections caſt in, and improved much by Satan and our carnal hearts againſt the wayes of God; a ſtumbling block it hath proved to many young ones eſpecially, and thoſe of a more chearful temper; this Objection hath been advanced, by the obſervation of others, who are either under the work of Converſion newly, or under ſome deſertions, or under ſome vile temptations, which a Chriſtian cannot maſter, which many times cloud the faces, and ſink the ſpirits of thoſe, who are otherwiſe chearful enough; and partly from the carriages of ſome Chriſtians, who are of a more auſtere, moroſe temper, or rather diſtemper, which diſcourageth other that behold them and converſe with them: any thing ſhall ſerve to help a man to pick quarrels with the wayes of God; yet, I think, Chriſtians duty is to avoid whatever may cauſe any to ſtumble at them.

But to anſwer this Objection, as we can very well, having been under the ſame quarrellings with Gods wayes.

Firſt, That ſadneſs and fears ſhould ſeize upon a perſon when he comes to ſee himſelf under that woful ſtate of ſin and miſery, is this ſuch a wonder? Is this irrational? Wouldſt thou not have rational mirth? Then thou art a *fool* indeed. What were you never ſad in all your life? Were you ever upon the merry pin? To meet with that man who was never in his dumps, as you phraſe it, is a ſtrange ſight; if ever ſad, it was upon ſome *evil* apprehended: But, I pray, compare that evil with the evil of ſin and miſery thou art under by Nature, and ſee which is worſt: Was it rational for you to be ſad under an evil, infinitely leſs, and is it irrational to be ſad under this? Why then do you ſtumble?

Secondly, There is ſome mourning under the ſenſe of ſin, which if you were acquainted with, you would not be

ſhy

ſhy of it, but you would think it a mercy of God if you could attain more of it. Chriſtians pray for a broken ſpirit, and would bleſs God for ſuch a kindneſs.

Thirdly, Chuſe you which of theſe two you will, a mourning time muſt be for ſin, either here or hereafter, there is no avoiding it; if your mourning begin hereafter, you will not be in capacity of that Promiſe, *He will wipe away all tears from their eyes*, Revel. 21. 4. Take heed your weeping doth not begin there, where there is *weeping and gnaſhing of teeth*, Matth. 25. 30. but no wiping.

Fourthly, But to eaſe you a little more; you are miſtaken very much in thinking that Religion, in the power of it, only ſerves to make men mopiſh and ſad, though you do ſee Chriſtians ſometimes dejected. I grant it, when God firſt deals with the Soul, or if he deſerts the Soul, or if he lets it lie under its ſtrong combatings with potent corruptions, and denyes to ſend in anſwers of prayers, theſe are ſad times with Chriſtians; and is there not cauſe? The Chriſtian is rational in all this: what Faith may do in ſuch times I deny not; 'tis eaſie for them to talk of Faith at ſuch times who are not preſſed with theſe loads; but ſtill this is not the fault of Religion. It is not Converſion or the power of Religion that makes them ſad, but the want of Religion and fuller Converſion; give them what they deſire in Religion, and they ſhall be chearful enough; ſo that, they do not put Religion in ſowr faces, whatever he ſaid, that it may be hath had as ſowr a face for a leſſer cauſe, ſince he ſpake it. It were to be wiſhed indeed, that others might not ſee the dejected countenances of Chriſtians, hide them alwayes they cannot. If any worldling or irreligious perſon have his countenance dejected for being croſſed in ſomething he deſires, as it is their lot oftentimes, this is nothing; but if one that is ſet for God and Religion, do at any time ſhew ſuch a countenance, by and by the fault is layed upon Religion. It is far from my thoughts to plead for levity, frothineſs, among Chriſtians,

I am afraid ſome take too much liberty; but yet, I think, a chearful, affable, courteous behaviour in Chriſtians, avoiding that mopiſhneſs, auſterity, moroſity, which ſome Chriſtians expreſs, eſpecially towards carnal men, would better become the Goſpel, and convince men of the goodneſs and content that is to be found in the wayes of God: None rejoyce more heartily then thoſe who *rejoyce in the Lord*, to which Chriſtians are ſo much exhorted; this joy is ſpiritual, heavenly. Yet there is another joy lawful, as we are rational Animals, have bodies as well as ſouls; theſe bodies call for many things; and whilſt we do enjoy things that ſupport and comfort them, we may rejoyce in the goodneſs God conveyeth by them. Some Chriſtians, that think we ſhould rejoyce only in the Lord, and are perſons of a more ſowr, melancholy temper, how offended are they if they ſee others laugh? as if Riſibility were an evil quality that befell us after our fall from God; but ſurely being an eſſential property, having its emanation from the rational Soul, even in our creation, it belongs to us as rational Animals; and ſo Chriſtians may laugh upon other cauſes (provided no ſin be mixed) beſides that joy they have in God. Grave deportments, eſpecially of Miniſters and men in places, I honour; but that a Miniſter muſt be alwayes ſo grave, that he muſt ſpeak nothing to make others laugh (according to his Monkiſh Divinity) as if gravity and chearfulneſs ordered with prudence were inconſiſtent, receive this who will. It was a notable anſwer old Mr. *Richard Rogers* gave to a Gentleman, in whoſe company he was; the Gentleman told him, *Mr. Rogers*, I like you and your company very well, but *you are ſo preciſe.* O Sir, ſaid he, *I ſerve a preciſe God.* It is very true, but cannot Chriſtian chearfulneſs ſtand with holy and due preciſeneſs? Auſterity may awe inferiour perſons, but it will never take with perſons of good breeding, nor ever win to the Goſpel. I heard that the former * Mr. *Rogers*, and Mr. *Knewſtubs* (who preached his Funeral Sermon) were once riding abroad, Mr. *Rogers* riding before the other at ſome diſtance, there meets him a perſon whom he knew,

* A Gentlewoman ſince told me it was his Son Mr. *Daniel Rogers*, and indeed it was like him, but I had it from one of his Relations, and queſtion whether he were ſo inward with Mr. *Knewſtubs*.

knew, one of a good eſtate, but a carnal man, Mr. *Rogers* rides by him, takes no notice of him; Mr. *Knewſtubs*, riding after, meets him alſo, and ſalutes him very courteouſly, and talks with him a little ſpace of time very affably, and ſo parted; when Mr. *Knewſtubs* overtook Mr. *Rogers*, he asks Mr. *Knewſtubs*, *Why do you ſhew ſo much familiarity to ſuch a wicked man? this is the way to harden him in his ſinful courſe:* To whom Mr. *Knewſtubs* anſwered, *Ah my Brother, this kind of* (auſterity he meant) *carriage, is not the way to win wicked men to a liking of the Goſpel and the wayes of God, but rather to beat them off.* This was the ſenſe of his anſwer, though for the very words, ſo many years ſince ſpoken, there may be ſome difference. That Gentleman I mentioned before, at whom his Companions took ſuch great offence, when he was under the workings of God in Converſion, being then ſad, who before in time of his vanity was as vainly merry, after God had ſettled him in good hopes of his Love, he proved an excellent Chriſtian, and now returned to his chearfulneſs again, but purged from former ſin and froth; he grew ſo merry, that he feared he was too merry: ſo he and I rode to old Mr. *John Rogers* of *Dedham*, and after the Lecture, he puts his caſe to Mr. *Rogers*, and relating what God had done for him, and now he was afraid he was too merry, to whom Mr. *Rogers* gave this anſwer; take heed you mix nothing that is unſavoury with your mirth, do not break in upon the Word of God, or upon his Line, and be as merry as you will; for it is the chearful Chriſtian that glorifieth God, and commendeth his wayes unto men. This I have obſerved, and it was the fault of this Gentlemans Companions, to make a Jeſt to provoke laughter, they did not ſpare the Word of God: Some ſo fooliſh, they will looſe their friend and God too, but they will not looſe their Jeſt and laughter. The nature of man, *as* man, cannot but incline to chearfulneſs, unleſs ſome predominant melancholy humor, or cold diſtemper of body, or other accidental evils, keeps him under; both as Riſibility is proper to man, flowing from the rational Soul,

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per emanationem, in its pureſt eſtate; And as chearfulneſs (eſpecially when not defiled with ſin) is the Sun-ſhine of a mans life; *A merry heart doth good like Medicine*, Prov. 17. 22. and more good many times then many Medicines, which ſometimes do little good, through *Heavineſs in the heart of man, which maketh it ſtoop*, Prov. 12. 25. Men are not alwayes taking of Medicines, nor alwayes upon the merry pin: Yet to conclude my anſwer to this Devils deluſion, I doubt not to affirm, there have been and are many good Chriſtians, who have been and are more chearful in their Journey to Heaven, then have been and are many who have ſtumbled at the wayes of God, are offended with them, looking upon them as good for nothing elſe but to make men mopiſh and ſad.

Thus much in anſwer to the Objections which the carnal heart maketh againſt my Uſe, which I draw from this Head of Illumination and Conviction; only before I leave this Head, I muſt leave one Caution: This counſel, which the carnal heart is ſhy of, many poor Chriſtians are forward enough to take it; they are following this Poſition hard: O that God would open their eyes to ſee ſin; they never yet ſaw ſin enough; they fear they ſhall prove rotten Hypocrites for want of this thorough diſcovery of ſin; yet examine them well, and you will find a good work in them, and it may be have their loads alſo; yea, ſome I have obſerved have ſuch loads, that they cannot lift up their heads or hearts in a day of darkneſs, yet cry out they cannot ſee ſin enough. It is a meditation that I have thought of often, and I judge it to be a truth: *God cannot diſcover ſin too much, if he will not diſcover his grace and Chriſt too little.* Let him pleaſe but to diſcover his grace and Chriſt, and then diſcover ſin what he pleaſe; but without this, the ſight of ſin is a dreadful ſight. Let therefore Chriſtians take heed here, and not teach

God what he ſhall do, leſt you meet with the ſame anſwer that Mr. *Leaver* did in the ſame caſe, mentioned by that Learned and Eminent Divine Doctor
P. 375. *Sibbs*, in his precious piece of the *Souls Conflict*: God gave Mr. *Leaver* his requeſt, he did diſcover ſin to him in the moſt ugly colours, he had ſuch a ſight of ſin, that he ſaw no comfort in his following dayes; and therefore thought it fitter to leave it to Gods wiſdom to mingle their portion of ſorrow, then to be their own chuſers.

More Uſes I might make of this Head, but I purpoſely break off to make haſte to the next.

CHAP.

CHAP. IV.

Of Compunction.

THe Spirit of God having ſet up this Divine Light in the underſtanding, and convinced the ſinner what his ſtate is, there is a ſad report carried to the *Will* and *Affections*, which now begin to be moved; the ſame Spirit accompanying this Light, hath his operation in the heart, as before in the underſtanding; *Acts* 2.37. When by the Spirits working with *Peter's* Sermon, they were enlightned and convinced of their great ſin in crucifying the Lord Chriſt, preſently Compunction follows; it was not ſome weeks or months after, but *preſently* Compunction follows at the heels of Conviction; why did they not oppoſe, or diſpute againſt *Peter?* No, there was one did ſo diſpute within them, that there was no oppoſing; men may have much illumination to know ſin, and can ſpeak much what an evil ſin is; they have Conviction that they are ſinners, but no Compunction follows that Conviction; but it ſhall not be ſo in the day of Chriſts power, *Pſal.* 110.3. when the Spirit comes to work on the Veſſel of Mercy.

That the *heart* muſt needs be much moved, appears upon theſe two grounds.

Firſt, The greatneſs of the evil which now it is convinced of, and feeleth it lieth under. Let a man ſee and feel himſelf under the bonds of guilt, in danger of hell, under the power of his luſts, enmity againſt God, and God a ſtranger to him, let but the ſenſe of this condition lye upon his heart, and let him go on in his jollity if he can: What a woful Creature doth a man ſee himſelf now to be? He envies the happineſs of the beaſts that are filled, and play in their paſtures. We have heard of him, who when

when he ſaw a Toad, ſtood weeping, becauſe God had made him a *Man*, ſo excellent a Creature, and not a Toad, ſo abominable; the goodneſs of God then, it ſeems, as he apprehended it, made him weep: but this man he meets a Toad, and he weeps alſo; but why? becauſe he is a *man*, who thinks his eſtate infinitely worſe then the condition of a Toad, and if it were poſſible to obtain it, would change ſtates with the Toad, that hath no guilt of ſin, fears no wrath of God, is not under power of luſts or creatures; God is no enemy to it, which is his miſerable ſtate: We ſhall need no other man to diſpute with Doctor *Twiſſe* upon that ſtrange poſition, of which I know no need in that Controverſie, *Miſerum eſſe quacunque miſeria pœnæ magis eſt eligibile, quam omnino non eſſe.* I have thought many times, had Doctor *Twiſſe* felt what others have done, he would never have aſſerted ſuch a Poſition: whatever a man may ſay for ſuch an Aſſertion in *Ariſtotles* School, from ſome Philoſophical notions, yet in the Divinity Schools, thoſe notions will be contemned, by him who lies under the ſenſe of his miſerable, undone and damned ſtate by ſin, let the Doctor tell him never ſo often he *lies*, as he doth a few lines before: Whether *non-entity* be *eligible* or not? or what truth there may be in thoſe notions taken in the *abſtracti*, I diſpute not: what they are in the *concrete*, I know full well: to diſpute againſt *ſenſe* is *non-ſenſe*.

Vind. gra. l. 2. dig 1.

Secondly, It muſt needs be ſo from the ſcope of God in this work; that which he intendeth, namely, to looſen the Soul from its luſts, to make it willing to part from them, to turn from them, to himſelf: the ſtrength of ſin (as to the point in hand) lieth in that hold or room it hath in the *will*, with the affections of *love* and *delight*, which it gets by the *pleaſure* and *profit*, which it propounds and brings to the *will* and *affections*. Poor Chriſtians in the day of their temptations, when they are in combate with their corruptions, be what they will, they find their wills, love and delight incline very much to thoſe corruptions, and hence conclude themſelves to be Hypocrites; why I pray? they ſuppoſe

ſuppoſe the work of Converſion and true mortification, leaves no *will*, no *love*, no *delight* for ſin; What no? then I would not care a ruſh for all the temptations in the world, they would be light, and very eaſie to conquer, the *prevalency* in theſe affections muſt be obſerved. But to come to our head; Here is one way to looſen the Soul from loving and delighting in them, [what the Spirit doth Phyſically, I do not ſpeak of] that theſe luſts, in themſelves and in their effects, appear to be the greateſt evil in the world, therefore, not to be choſen, nor to be loved or delighted in. The other way, which helps this; that being apprehended thus evil; inſtead of love and delight working towards them, there are *other Affections* acting, contrary to them, and while they are acting, love and delight cannot ſo move towards them.

What affections thoſe are is eaſily apprehended, by the evil tidings brought to the heart, and againſt the truth of which there is no diſputing; here is the wrath of God, the everlaſting burnings, which though they have not ſeized actually upon the Soul, but are *future*, yet certain, intollerable, and very difficult, if not impoſſible in his own thoughts to avoid; hence *fears* riſe and act ſtrongly; if the thread of his life be cut, which may ſoon be, he is gone for ever. As to the *preſent* ſtate, he feels bonds of guilt, accuſations of Conſcience, apprehends God is an enemy to him, Chriſt a ſtranger from him, he under the power of his luſts, and enmity againſt God, which cauſeth all this miſery; this cauſeth *ſorrow* to work ſtrongly. *Hatred*, that lies at the bottom, but that doth not ſo appear as the other: *Acts* 2. 37. *Men and brethren, what ſhall we do?* the men ſpeak as if they were afraid; ſo did the ſtout Jaylour: *Job* 15. 21. *A dreadful ſound is in his ears:* What to make of thoſe ſounds or voices, that ſome have heard, I know not: That Gentleman, who was my intimate Friend and Companion, for whom I did verily think God had mercy, when he was in the midſt of his ſwearing and drinking with his Companions, upon one ground which

I mention not, he told me, that in the time of his ſickneſs with the Small-pox, when God did grapple with him, none but God and he, no Chriſtian came at him, he thought verily he heard theſe words ſpoken to him, *No mercy*, which made him cry out ſadly: How the Fancy works in that Diſeaſe I know well; but here ſeemed to be more then a fancy, not only by the effects it had upon him in his diſeaſe, but afterwards; for when he was recovered, and ſo well that he married, his Companions came and got him out again, but for being drunk any more that he was not; but coming home, riding with his Companions, ſomething dark it was, the words came again, *No mercy*, and ſtruck him ſo down, that his Companions got him out no more, and after that the work went on to make a through and excellent Convert. Another I knew, but I cannot ſay of him as of the former, a Scholar he was, of pretty natural parts, bred and brought up under excellent preaching, and in a place where he had the examples of excellent Chriſtians, ſo that he muſt needs have light, but proved a debauched perſon, no luſt came amiſs to him; upon a time he ſent for me to pray with him: I went willingly; in my diſcourſe with him he told me, that ſeveral times (not once) as he hath been going through the fields to ſee perſons, he hath heard one call him by his Sirname, and doubled his call, bidding him, *Make haſte, make haſte, time is ſhort*: he could ſee no body, when he looked who it ſhould be that ſpake; this did ſo affect him, as it troubled him: he told me, oftentimes when he was amongſt his Companions, that he could not go on ſo freely in his lewd practiſes, but I wiſh I could ſay it had wrought to Converſion: his time was but ſhort indeed, for he was cut off in the prime of his years, within a very few years after he told me of it.

Concerning theſe fears and ſorrows, which men of the world, ſtrangers to Converſion, call, *melancholy*, *madneſs*, and I know not what, ſend them to the Phyſitians, and Apothecaries ſhop for cure, I ſhall not inſiſt upon them; what other Divines have at large written about the clearneſs,

neſs, greatneſs, permanency of theſe *fears* and *ſorrows*, is well known; and to ſome ſo well known, that it hath cauſed great *fears* in them that their Converſion was never ſound, becauſe they have not experienced thoſe great and permanent fears and ſorrows, they preach and write of. Having ſpoken to *Preparations* more largely in my firſt Chapter, (to which *I* refer the Reader) *I* ſhall add but a few Poſitions here, and ſo come to the reſolution of one Queſtion about them, which I know thoſe who have been troubled about theſe preparatory legal works, will be willing to read.

First Poſition. *Though many times great ſins produce, and great ſinners meet with great fears, great ſorrows and terrors, yet not alwayes ſo.*

God doth not keep this method or road alwayes with men, as *ſinners*; great ſinners great terrors, leſs ſinners leſs terrors: Sometimes thoſe who have been leſs ſinners then others by far, as to outward acts, and living in a courſe of ſin, have met with greater ſorrows, fears, bruiſings, then others who have been greater and viler ſinners.

Second Poſition. *Great ſinners, and men of great parts, great ſpirits, whom God intends to make of great uſe, theſe are the men, the perſons, who uſually, if not alwayes, meet with great bruiſings, terrors, fears and ſorrows.*

Obſerve the workings of God, and you will find it ſo; thoſe who read Mr. *Bolton*'s life will ſee my Poſition made good, no wonder though the Lord bruiſed him, and held him under as he did: Other Divines I might mention, but I ſhall inſtance in Mr. *John Rogers* of *Dedham*; an old man, that uſed in his young time to frequent the houſe of Mr. *Richard Rogers* of *Wothersfield*, would tell me this ſtory of him oftentimes, which my Grandmother, who was Wife to Mr. *Rogers*, told him ſeveral times; Mr. *Richard Rogers* did ſend and help to maintain Mr. *John Rogers*

(being his Kinſman) in *Cambridge*; it ſeems, he proved ſo bad, that he ſold his Books and ſpent the money; my Grandmother moved her Husband to buy him ſome Books, and ſend him to *Cambridge* again; ſhe being a prudent Woman prevailed: Mr. *John Rogers* ſpent his Books again; Mr. *Richard Rogers* then would caſt him off utterly; but my Grandmother renews her requeſt once more, and at laſt prevails, to ſend him again; then he held: that he was wild enough I conclude from a ſpeech of his own, which I mention not, and by a ſpeech of Mr. *Richard Rogers*, which he often uſed, when he ſaw what God had done for his Kinſman, *I will never deſpair of a man for* John Rogers *Jake*; it ſeems then he was bad enough. God intended this man to make him of great uſe, and a choice Inſtrument he was in Gods hand for converſion of many Souls, few men like him; but God handled him accordingly, bruiſed him to purpoſe; he would get under buſhes in fields, pray and cry; became an experimental Preacher of legal workings, making good what Biſhop (then Maſter) *Bromrig* ſaid of him to my Father *Ward*, which was this, *John Rogers will do more good with his wild Note, then we ſhall do with our ſet Muſick*: Thoſe that knew his manner of preaching, and actings in preaching, well knew what the Biſhop meant by the *wild Note*; but it was very true, though ſuch actions and ſpeeches in other men would have been ridiculous, yet in him, being a man ſo holy, grave, and reverend, they went off with as much aw, upon a very great and reverent Auditory.

Third Poſition, *Great ſinners do not always in their firſt Converſion meet with great fears and terrors, but with great meltings.*

Great ſhowers fall without any thunder-clap. I was with a ſerious Chriſtian, who before his converſion was as wicked a perſon as any in the Town where he lived; the drunkards would uſe to call him Father; ſo bitter an enemy againſt godlineſs, and godly men, that the Miniſter in that Pariſh was almoſt afraid to go by his ſhop; upon a Sermon

Sermon day, in order to preparation to the Sacraments, the Miniſter being gone to preach, ſaid this man, *I will go hear what* Wilſon (would not give him his civil title) *ſayes*: the Miniſter being in prayer when he came in, he gets into a ſeat behind the Pulpit, where rarely any ſat, and his heart began to give in prayer time; but when Mr. *Wilſon* named his Text, which was, *John* 5. 14. *Sin no more leſt a worſe thing come unto thee*, this bitter enemy to godlineſs, that did before ſo powr in drink, did now powr out tears abundantly, could not lift up head, but ſate weeping all Sermon time, home he went a new man, his Companions came to him, but they found a ſtrange change, he was no more for their turn; on he went two years praying by a Book, but that at laſt did not pleaſe him, he could n ot open what he felt and wanted by his Book, he layes it by, and reſolves, if he can ſpeak but three words to God, yet he would powr out his Soul as well as he could, and open his heart with his own words; then he told me, Satan ſet upon him with the moſt horrid temptations, that he was in a ſad condition; but as for thoſe legal terrors, though a woful ſinner, I could never learn by his words, that God made him acquainted with them at firſt; he lived and died a precious Chriſtian.

Fourth Poſition. *Many Chriſtians, after they have had ſome acquaintance with Chriſt, and have given good grounds for their effectual calling have met with far more terrors and fears, then ever they did at firſt coming home.*

This is not the caſe only of thoſe who have ſinned after the example of *David*, who, I believe, never knew what it was to have his bones broken at his firſt coming home; I can learn nothing to the contrary, but that God began early with him, it may be in his childhood, moſt probable, as moſt of the Saints recorded in Scripture; but it hath been the caſe of others, in whom God began as early as in him. I doubt not to ſay, but moſt what, though not alwayes, thoſe who are born of godly Parents, and brought up under their wing, eſpecially if Parents be prudent in

government as well as godly, and the Miniſtry clear and quick, to joyn with the Parents, that God caſts in his ſeed of Grace betimes; and ſo he doth in ſome others, though not ſo commonly if Parents be wicked and negligent; now though theſe may have fears, yet to have them ſo afflictive and terrifying, at firſt, they have them not; but divers of theſe have met afterwards with their loads; what reaſons the Lord may have in his Soveraign wiſdom, who knows; as for ſome, the reaſons we find. If fallen into a ſleepy, lazy, ſlight frame, or begin to doat upon, and follow after the world, to rouze them up he will heat them; or to make them drive on the work of Aſſurance with more vigour; or for other reaſons which I might mention, but forbear; but let the reaſons be what they will, experience hath proved it true: many again, of a more tender ſpirit, watchful in their lives, and that keep up to a Goſpel-converſation, they go off the ſtage of this world, knowing little or nothing of theſe afflicting terrors from firſt to laſt.

Queſtion. *How may a Chriſtian come to be ſatisfied as to theſe preparatory legal works, which our Divines have ſo much preached and printed, and the holy Scriptures with reaſons do ſeem to juſtifie.*

Anſwer. I hope what I have ſaid may, if the Spirit of God ſpeak the Word, give ſatisfaction; yet I ſhall give you further the experiences of others, how they came to be ſatisfied, who for many years could not get over this block, but frequently were arguing againſt themſelves, that they were but Hypocrites, and their work unſound, for want of theſe legal preparations.

If you ſay, experiences of others are not a ſafe rule to go by, they may be deceitful, and the men deceitful.

πόρρω σφαλερὰ Hippoc. Aph. 1.

I grant what you ſay, therefore I ſhall not give you bare experiences, but their grounds; weigh thoſe, and if they be not ſound, I ſhall be thankful to thoſe who will undeceive me.

Firſt,

Firſt, They had this teſtimony in themſelves, Conſcience bearing them witneſs, that they were willing to give up themſelves to the working of Gods good Spirit; let him do what he would with them, only make them ſound; they did not bawk any legal workings, becauſe bitter, ſad, uncomfortable, would ſpoil their ſport, hinder their mirth; yea, ſo far from this, that they did follow God many years, ſeeking of him to open ſin unto them, and make them taſte the gall and wormwood; ſo that ſin might be made bitter to them, Chriſt excellent and precious, and their hearts thereby ſeparated from thoſe ſins by which they had offended: this frame for ſeveral years proved to be true.

Secondly, They found and obſerved by experience, that it was not in the power of theſe legal workings and terrors, to take the Soul off kindly and ſoundly from ſin. If the Spirit indeed be pleaſed to hold and carry on the work, then they are an excellent and rational means towards it; elſe though while the Soul is actually under them, a man may be ſo ſcared, that he dare not follow his luſts for this time. The dog may be afraid to meddle with his carrion, and ſtands at a diſtance while he ſeeth the cudgel, but will return to it again, and ſo will theſe to their luſts, when theſe fears draw off. It is the work of Redemption, the Croſs of Chriſt, the Spirit of the new Covenant, not the terrors of the old Covenant, which taketh the Soul off ſoundly from ſin. I was once in ſhipwrack, about one of the clock in the night, in *December*, the Ship was breaking upon the Rocks; there was a dreadful ſhout amongſt ſome of the Seamen, *I ſhall be in Hell before the morning*; but yet could be drunk within three dayes after God ſpared them. I was told by a Reverend Divine, whoſe Siſter a Profeſſour married, I knew the mans Relations; this Profeſſour, it ſeems, ſecretly followed his luſt of uncleanneſs; after he had yielded to his luſt, it ſeems, he had ſuch dreadful horrors, his Conſcience did ſo tear him, that he ſaid, had he been thrown at the back of the fire, he thought he could as eaſily have born that burning, as endure thoſe torments

torments he felt in his Conſcience: yet when theſe horrors went off, he followed his luſt again; and this was his courſe for ſome time; at laſt (as I have heard) after great humblings, God redeemed him from his luſt. How many times have Miniſters loſt their hopes, when they thought God had made them ſpiritual Fathers of Children, when they ſaw their hearers under theſe workings, yea, ſome under ſuch great terrors, that Town and Country rung of them, and at laſt came to nothing. I have been told concerning Doctor *Sibbs*, that when he heard of perſons under ſuch great legal terrors, he began to fear them, that they would not prove ſound. Terrors may ſuſpend the actings of luſts for the preſent, but it is the work of Chriſt to ſave from the love, and deſtroy the power of luſts: Therefore they ſought the more to Chriſt to have this ſeparation from ſin to be made kindly and ſoundly.

Thirdly, They obſerved many Chriſtians, who had not found theſe legal workings as others had done, and therefore were doubting of the ſoundneſs of their Converſion, yet in their Converſations were *as*, yea *more*, tender and afraid of ſin, humble, awful, ſpiritual, ſavoury in their Converſation, prizing and following Chriſt in all means, then *many* of thoſe who had found theſe legal terrors in a high degree, and were eſteemed for ſound Chriſtians alſo: whence it is plain, legal terrors are not *the* things: if indeed it were an infallible Rule, where there are great legal terrors, there is moſt ſoundneſs, and the beſt Goſpel-converſation, then there were great reaſon why Chriſtians ſhould be ſo troubled, who want theſe: but experience hath proved the Rule to be falſe and fallible.

Fourthly, They conſidered what were the *ends* of God in theſe legal workings: the ends of God why he brings any under theſe terrors, are not for *themſelves*, but ſomething elſe; that is, to make ſin ſo evil, ſo bitter to the Soul, that it may be vvilling to be ſeparated from it, and ſo remove *from* this term, from which it is called.

Secondly,

Secondly, To make Chriſt highly precious, and make them willing to come *to* him, and cloſe with him upon his own terms: Gods end is not to commend *us* to Chriſt, becauſe ſo humbled, ſo terrified, but to commend *Chriſt* to us: Had a man as many terrors as *Judas* had, if thoſe ends were not attained, he were not truly prepared for Chriſt: he that hath the leaſt of thoſe that any man had, yet if the ends be attained, he hath that which the Lord aimeth at, and as to preparatory work is ſound: There are many Chriſtians, who have not found the tenth part of thoſe legal, helliſh terrors, which others have done, yet have proved ſound, and got to Heaven, when others, notwithſtanding their great helliſh terrors, have at laſt gone to Hell: Thus therefore they examined their hearts, and found,

That firſt, God had made them willing to part from their luſts and idols; and if he would redeem them from them, make an eternal divorce between their Souls and them, they would for ever bleſs his Name.

Secondly, They found, that Chriſt was made ſo precious to them, that they did moſt gladly accept of Gods offer, and think it the beſt bargain that ever they made, might they but enjoy him upon his own terms.

Fifthly, They conſidered that great Command of the Goſpel, *To believe in Jeſus Chriſt*, to receive him, which (as I have ſaid before) makes it my duty to believe in him, prepared or not prepared; they could not anſwer their neglect of that Command, by ſaying, *Alas, I am not prepared*, therefore I muſt not, or I cannot believe in Chriſt: This will not do; and therefore they muſt ſay, as that good Woman on her death-bed to her Miniſter, examining her about her Faith, the grounds of it (which at that time was underſtood to lye in *Aſſurance*, and ſo ſhe anſwered) *O Sir*, ſaid ſhe, *I did believe, becauſe I* dare *do no other*.

Sixthly, Some (for I do not ſay all have found it) have found, that though God did ſpare them in the firſt coming

coming home, as to legal terrors and ſorrows, from the guilt of ſin, yet for ſorrows and troubles ariſing from ſin another way, they have met with their hearts full, yea, full indeed, ſo full, that might they have been their own chuſers, they would rather have choſen a year lying under that legal bondage, which hath made them ſo often call into queſtion the ſoundneſs of their Converſion, then to lye ſo many years under thoſe preſſing loads, which have made them weary of their lives. Whence let me give this advice to Chriſtians; Is thy heart light, too vain, frothy? beg of God to make it ſerious, and ſtudy how to walk awfully and humbly before him; but do not you, as ſome have been apt, almoſt to quarrel with God, for want of legal ſorrows and fears, if you have them not one way, you may have enough another way: God may let out ſome luſt upon thee, it may be that luſt in which thou tookeſt delight before, and with which thy heart was moſt defiled; which luſt, though God keeps thee ſo that it ſhall not prevail or get maſtery over thee, yet it may follow thee ſo impetuouſly and inceſſantly with the motions in all thou goeſt about, and hence cauſe ſuch horrid vexations and afflictions to thy ſpirit, that thou wilt cry out a hundred times with *Job*, chap. 7.15. *My ſoul chuſeth ſtrangling, and death, rather then life*: How pleaſing have the thoughts of the halter been under theſe loads? but take heed and dread theſe temptations, as patiently as thou canſt, chuſe rather to ſubmit to the ſoveraign and righteous pleaſure of God, under theſe ſad and ſoul-vexing buffetings, rather then to give the leaſt ear to thoſe deviliſh temptations of ſelf-deſtruction. But ſtill, which is the adviſe I give, labouring for a plain heart with God, do not you teach God what doſe of legal workings and ſorrows he ſhall give you. It is with Souls that are ſick of ſin, as it is with thoſe who are bodily ſick; moſt of theſe, when they ſend to the Phyſitian, ſend him word, they can take no Phyſick, that is, no Vomit, no purging Phyſick (they mean) but deſire him to ſend them ſome comfortable things, or nothing; this is the frame of moſt of our Coun-

try

ny people, when as they have ten times more need of Vomits and Purges, then of Cordials. Some have ſent to me (Phyſick being that, which before I entred upon the Miniſtry I ſtudied and practiſed, and now, being deprived of my Miniſtry, I am forced to practice again) for a rowzing vomit (ſo they termed it) that might cleanſe them thoroughly; but I have not made their deſires the rule for my adminiſtring Phyſick; had I done ſo, I had in an ordinary way killed them, but I gave as I judged they were able to bear. Some ſend no directions what the Phyſitian ſhould do, but leave themſelves to his judgment; let him ſend his Phyſick, they ſubmit themſelves to it, theſe are the right Patients. Thus do ſin-ſick-ſouls: moſt, if they find troubles ariſe, Conſcience being a little awakened, preſently, muſt have comfortable promiſes applied, liſten for ſuch words from Miniſters and Chriſtians, when they have need of other kind of Phyſick. Some they call for higher diſcoveries of ſin and guilt, that ſin may appear like it ſelf, and they feel more ſorrows; and if God ſhould give them what they would have (unleſs his mighty hand did ſupport them) little do they know what may be the horrid effects. Others give up themſelves to God, do not teach him how much to give, but only heal them ſoundly, do his work in them thoroughly, and let him take what courſe his merciful wiſdom pleaſeth; and this is the right frame of a gracious heart.

What I have ſaid may ſerve to anſwer the other caſe about *ſorrows* for ſin, of which Divines have written, being another part of *Compunction*: The want of ſorrows have cauſed many ſorrows in the hearts of many Chriſtians: Let not the Reader expect that I ſhould enlarge upon this, for as I enlarge upon nothing, much leſs ſhall I enlarge upon that, to which ſo many have ſpoken: Only a few words.

Firſt, I grant legal ſorrows are of good uſe to prepare the heart, and make it willing to part with its ſins, and remove from that term *from* which it is called in Converſion, but yet give me one ounce (as I may ſay) of Evan-

gelical ſorrow for ſin, riſing from a Goſpel-work and principle, before pounds of legal ſorrows, riſing from ſlaviſh and helliſh fears: How much of theſe ſorrows, with bitter exclamations againſt mens luſts, have been known, and yet not long after, men could hug their luſts again? but ſorrows which ariſe from the ſenſe of the enmity of ſin againſt the greatneſs and goodneſs of God, againſt the love and tenderneſs of Chriſt in that great work of Redemption, of which the Soul hath had ſome good hope and taſte, and that it ſhould deal ſo diſingeniouſly with this God, and this Chriſt, theſe ſorrows being accompanied with reverent filial fear and entire love, do not let the Soul ever cloſe with its luſts again.

Secondly, But art thou a ſound Chriſtian, and haſt not known what ſorrow for ſin means? Surely thou art miſtaken, thou wrongeſt thy ſelf in ſaying ſo; call over thy life, examine thy ſelf, and thou wilt find it otherwiſe.

Object. *It may be you will ſay, I have known ſorrow for ſin, but my ſorrow hath not been like ſorrow for other things; loſs of Relations or Eſtate, outward afflictions have cauſed greater afflicting ſorrows then ſin hath done: Others I ſee more tender hearted then I, they can mourn, powre out tears, when my heart is like the nether Milſtone?*

Anſw. This Objection hath had its Anſwer many times given, therefore I will not ſtay upon it; the perſon to whom we ſpeak is to be conſidered, a ſerious Chriſtian, who aims at, and drives on for ſincerity.

* *Aquin. Suppl. q. 3. a. 1. Eſtius Sent. l. 4. p. 1. pag 236. Valentia. l. 4. d. 7. q. 8. p. 5.*

Firſt, The Schoolmen * have diſtinguiſhed about ſorrows, and that diſtinction is approved by our Orthodox, Learned and Godly Divines †.

† *Ames de Conſc. l. 2. c. 8. q. 3. Dyke. Repent. p. 46. Burges Refin. fol p. 46.*

Sorrow is intellectual, ſpiritual, or ſenſitive: Or thus, Sorrow is conſidered, either as it is in the *will*, and ſo it is nothing elſe but the diſpleaſure and diſlike of that which the underſtanding apprehendeth as evil: Or as it is in the ſenſitive faculty of the Soul, common with us to the beaſts.

As

As for intellectual, ſpiritual ſorrow, or ſorrow as conſidered in the *will*, there is no true Child of God but doth ſorrow more becauſe of ſin, then for outward things; their *wills* being ſanctified abhor ſin more then any outward evil; but all do not feel ſuch ſenſible ſmarting grief for ſin in their ſenſitive faculty, as they do for divers outward afflictions; the more corporal a thing is, the nearer is it, and more familiar to the ſenſitive faculty, and ſo pincheth more there: He that hath the tooth ach in a great degree, hath ten times more ſenſible grief then he that is in a deep Hectick Feaver; but the *will* diſlikes the Hectick Feaver, much more then it doth the tooth-ach.

Secondly, Sorrow for ſin we labour to increaſe it, we pray for it, we chuſe it, we grieve that we cannot grieve; but for other ſorrow, when we act like rational men, we labour to ſuppreſs it, ſhake it off if we can, take ſhame to our ſelves, that we cannot more quietly and patiently bear the hand of God, but ſhould ſo ſink and faint under his correcting pleaſure.

Thirdly, In ſorrow for outward things, we are meerly *Paſſives*, that is, ſorrow comes in whether we will or no, it breaks in upon us, we cannot withſtand it; but in ſorrow for Sin, we are *Actives*, that is, we deſire it, chuſe it, call for it, pray for it (as I ſaid before) Whence we ſee, there is much more of the *will* in ſorrow for Sin, then is in ſorrow for outward things; and certainly the *will* is the great thing in Divinity; this implyeth it hath the underſtanding and judgment with it.

Fourthly, The Land-floods of ſorrow for outward things, fall again, and ſometimes very quickly, unleſs we have ſet our hearts too much upon a Creature, which is our Sin; theſe ſorrows wear out; we can ſpeak of ſuch an affliction that now torments us, the loſs of ſuch a Relation, three or four years hence, and then ſorrow doth not ſo oppreſs us; but the little ſpring of ſorrow for Sin, is kept running during a mans life. If a Chriſtian recalls a ſin twenty years ſince committed, and which troubled him then, he doth find his ſorrow renew; though

God hath pardoned him, he cannot pardon himſelf.

The ſame may I ſay for *Tears.*

Firſt, There may be loads of Sorrow upon the heart, when there is not one Tear in the eye; this is well known; ſo that Tears are not the *Index* of great Sorrows alwayes.

Secondly, Tears that riſe from a tender broken heart, are precious, but Tears that flow from conſtitution of the body (as in moſt they do) ſignifie little; ſome have Tears at command. I have known perſons of very unbroken hearts, ſtout wills, who could pour out Tears at their pleaſure. I ſpeak of Chriſtians.

Thirdly, Are Tears common with thee for other things? if ſo, and they be ſtrangers only when you come to ſin, this deſerves good attendance.

Fourthly, A man may have a more ſoft, tender, broken heart, who cannot ſhed tears (at leaſt not in that meaſure) he may be a better Chriſtian then he that can ſhed many tears; obſervation hath made this good. I remember Mr. *Thomas Hooker*, at a Meeting of about forty Miniſters, put that queſtion, What *Rules* they would go by in admiſſion of Members into Churches? Will you go by the narration of the work of God upon them in Converſion? Or will you look at the frame wherewith they make their narration? One, ſaith he, comes and makes his narration with many tears; another he tells you plainly what God hath done, but he cannot ſhed tears as the other, but yet proves the better Chriſtian, ſaid he. To ſay no more, Tears are common to Hypocrites, and no infallible ſign of ſoundneſs of Grace: Many are kept humble and poor in their own eyes for want of tears, when ſome (I fear) are proud of their tears. Mr. *Shepherd* ſaith, *More are driven to Chriſt by the ſenſe of the burden of an hard, dead, blind, filthy heart, then by the ſenſe of* ſorrows; *becauſe a man reſts in* ſorrows *moſt commonly, but trembles and flies out of himſelf when he feels the other.* Sincere Convert p. 239.

So

So much in anſwer to that Queſtion. The Reader now may ſee upon what reaſons thoſe experiences are grounded.

For the effects of this work of Compunction, I ſhall but touch them briefly.

The *firſt effect*: A ſtop is put to the courſe of Sin; the man cannot run on ſo freely in that way as before: Let this work be but common, and never carried on to ſound Converſion, but fall off again, yet ſo long as this work laſts, the actings of Sin are forborn; there is ſomething got into the cup, that doth ſo imbitter it, that whereas before *he drunk iniquity like water*, Job 15. 16. now it will not go down ſo pleaſantly as it was wont to do; he cries out, as the Sons of the Prophet, *O man of God, there is death in the pot*, 2 Kings 4. 40. there is indeed, *Thou ſhalt die*; he taſtes there: Now if his Companions come to call him out, no, he taſteth ſomething he never did before.

Secondly, He begins to fall ſick of his ſin paſt, and of his preſent ſinful ſtate he now feeleth himſelf to lye under, being bound in the chains of guilt, and captivated under the power of luſts: now he begins to vomit up his ſweet morſels in confeſſion of his ſins: God ſets his ſins in order before *him*, in *Conviction*; he ſets his ſins in order before *God*, in *Confeſſion*; his ſhifts and extenuations are no more heard; he loads himſelf with juſt aggravations.

Thirdly, Now he ſeeth the force of thoſe reaſons which have been uſed by the Miniſtry of the Word to perſwade men to Converſion, to turn from ſin to God; there is weight in thoſe Arguments which were little regarded before, and now he begins to think ſeriouſly, there muſt be a Divorce between him and his *Dalilah*.

Fourthly, His heart begins to be looſened from his Idols; and if God will now ſeparate between him and his ſins, he doth not now reſiſt the work of the Spirit, as before.

Mr.

Mr. *Shepherd* makes Compunction to conſiſt in three
p. 65. things. 1. *Fear.* 2. *Sorrow.* 3. *Separation from ſin.*
[I conceive Separation from Sin is more properly an *effect*
of Compunction, then a part of it. *Fear* and *Sorrow* pro-
duce this *effect*, make the Soul not to reſiſt the Spirit, or
p. 85. not unwilling to have his Sin and Soul parted.] *So much*
looſening from ſin as makes the Soul willing, or at leaſt not
unwilling, that the Lord Jeſus ſhould take it away. This
ſevering from Sin he conceives to be a further ſtroke found
p 98. in the Elect then in the Reprobate: Fears and Sorrows
were common to both; but this ſevering from Sin the
Spirit works in the Elect under Compunction. *He bids*
p. 86. *us remember for ever that no more ſorrow for ſin, no more*
ſeparation from ſin is neceſſary to thy cloſing with Chriſt, then
ſo much as makes thee willing, or rather not unwilling, that
the Lord ſhould take it away. And know it, if thou ſeekeſt
for a greater meaſure of Humiliation, *antecedent to thy cloſing*
with Chriſt, then this, thou ſheweſt the more pride therein, &c.
Yes, bleſſed Saint, we ſhall remember well what you bid
us remember; for if ſuch a meaſure of fears and ſorrows
under the work of Compunction, as works a willingneſs
to be ſeparated from Sin, and ſo much ſeparation from Sin,
as makes us willing, or at leaſt not unwilling, to cloſe with
Chriſt to take it away, if this, I ſay, be ſuch a true mea-
ſure of *Humiliation*, antecedent to our cloſing with Chriſt,
that it is *pride* to look for a greater, [and bleſſed be Grace,
we can experience this very well] then I hope our Con-
verſion and Faith in Chriſt may be ſound, though we
have not arrived at that pitch to be content to be damned;
which is a great part of the next Chapter, treating of
Humiliation. Moreover, if this willingneſs to be ſepara-
ted from Sin, and to take Chriſt to ſeparate Sin and the
Soul, be a diſtinguiſhing note between the Elect and Re-
probate under Compunction, and this is wrought by the
Actual grace of the Spirit of God, and therefore muſt be
a fruit of Gods Love [for certainly all ſound Chriſtians
look upon their redemption from their luſts, creature,
idols, and enmity againſt God, to be the effects of Gods
love,

love, as well as redemption from Hell, though this may more affect; for the whole Soul, and the whole of the Soul, fly from Hell, and dreads that, but Sin yet remains in us] then how the Soul muſt come to be content without the love of God, though he will never give grace, never work grace, and this muſt be wrought by the Spirit too, as in his next Chapter, I cannot underſtand it.

This willingneſs to be ſeparated from Sin under the work of Compunction (and ſo *proper* to the Elect in the work of preparation) Mr. *Shepherd* obſerves, is not received by many worthy Divines, who think this belongs to Sanctification, and is wrought in the Soul after union with Chriſt by Faith. I do indeed find divers able Divines to be of a contrary opinion to Mr. *Shepherd*, who though they maintain preparatory works before Converſion, yet they think they are common to the Reprobate with the Elect; and that no preparatory works have any certain or neceſſary connexion with the *Form* that is to be introduced; but they are only material diſpoſitions, which render the ſubject more ſuſceptive, or fit for the form to be introduced: as drineſs in the Wood makes the Wood more fit to receive the fire, but no more fire in the dry, then in the green Wood; ſo nothing that hath any ſaving diſtinction between the Elect and Reprobate prepared; but Faith, anſwering the Call of God, and uniting to Chriſt, who is our life, is the firſt ſaving diſtinguiſhing note.

This Queſtion, fall it which way it will, makes no trouble to a ſound Chriſtian in examining of its work; Separation from Sin muſt be, Chriſt only can ſeparate from Sin: The will muſt take Chriſt as King, and ſo muſt be ſeparated from Sin: So then, the thing *be done*, whether it were begun under Compunction, before union with Chriſt, or after union, it matters not; the truth of our Converſion depends not upon the priority in the Queſtion: yet (with ſubmiſſion to other learned Divines) I cannot ſee that Mr. *Shepherd* in this point is miſtaken, there ſeems to be clear Reaſons on his ſide. For,

Firſt,

Firſt, I cannot ſee how it is poſſible the Soul can hold married affections to two, and thoſe contrary. The Crown and the Bed admit but one. Can the Soul be married to Chriſt while it is married to its luſts, at the very ſame time? Will Chriſt admit this? Or will he not firſt have a Divorce to be conſented to, at leaſt not reſiſted? How Chriſt ſhould ingraft or implant the Soul into himſelf, who grows upon the old Stock, and *will not* be cut off from it, I cannot tell.

Secondly, If a man be called from one Term to another, ſurely in order of nature he muſt firſt turn *from* the Term in which he was when he was called, before he can come to the Term *to* which he was called. In effectual calling, the Term *from* which the Soul is called is not primarily and properly *Hell*; all are willing enough to turn from *that*, [though ſome, Monſters of men, have it often in their mouths, *God damn me*] but *Sin*, *Creature-idolizing*, *Inordinate-ſelf*, which Hell attends, this is the proper Term *from* which we are called, and Hell is a ſtrong Argument to make us attend to the Call, if that be the wages of Sin; Muſt not then a man in order of nature firſt turn *from* Sin, before he can turn to God? Can he come to this Term, and not move firſt from the other?

Thirdly, Is that man rightly prepared for Chriſt, whoſe *will* doth actually reſiſt him in the terms upon which he is offered? Is not Chriſt cloathed with all his Offices, with compleat Redemption, the perſon to whom we are called, and muſt he not thus be received? But if the *will* of man refuſe to be ſeparated from its luſts, doth it not reſiſt Chriſt in his Kingly Office, and great part of his Redemption? If the Soul be not made willing, or at leaſt not unwilling, (to uſe Mr. *Shepherds* notion) that Chriſt ſhould come and ſeparate Sin from it, then I think it doth reſiſt him in his work.

Dr. *Ames* de præpa. peccat. ad Converſionem. *Theſ.* 6.

Fourthly, Take up the ſimilitude of *dry wood*, which that learned Author uſeth: Doth not the wateriſh moiſture in the green wood reſiſt the fire, and hinder it, that it

it cannot act upon the ſulphurous part in the wood? and muſt not the wateriſh moiſture be firſt removed, exhaled, and then the fire acts upon, and kindles the ſulphurous part? If you ſay, *But there is no fire as yet in the dry wood*, I anſwer, The queſtion was as to *priority*, which Mr. *Shepherd* is ſpeaking of. And though you ſay there is no fire in the wood, though dry, ſo no Grace as yet in the prepared: To this Mr. *Shepherd* will anſwer: There are not indeed any habits of Grace infuſed into the Soul as yet; but there is ſuch an *Act* of Grace put forth by the Spirit, to work the will up to this frame in the Elect preparing, which he puts not forth in a Reprobate; this ſevering from Sin in this time, or under Compunction, being made, not by *habitual grace*, but *actual grace*; that is, ſaith he, the Spirit doth it immediately, by an omnipotent Act, by that which is called actual actuating, or moving Grace. p. 98, 99.

Pious and learned *Rutherford*, giving the ſenſe of the Orthodox, concerning the *efficacy of Grace*, and *actual predetermination*, thus ſpeaketh: *Quando nos docemus gratiam prædeterminantem ex vi ſua intrinſeca inclinare voluntatem ad τὸ conſentire potius quam ad diſſentire, id tripliciter intelligitur.* 1. *Quod gratia efficax impediat impetum & motum obliquitatis & irrectitudinis vitioſæ, quæ libertati extrinſeci adhæreat, & hunc ſenſum lubens admitto. Niſi enim Deus actualem duritiem in actibus gratiæ prævediat & præoccupat, non video quomodo Deus auferat cor lapideum*, Ezech. 36. 26. 2. *Senſus hic eſt, quod gratia prædeterminans vi ſua intrinſeca penetret quaſi ad profunditatem vitalis inclinationis & impetuoſitatis electivæ, atque ita primam ὁρμὴν & impetum naturæ in libertate cohibeat, & voluntatem inclinantem ad angulum (ut ſic loquar) Borealem talis volitionis, & Dei prædeterminatio torqueat ad angulum auſtralem: hunc ſenſum falſiſſimè nobis affingunt adverſarii.* 3. *Quod Dei gratia prædeterminans, non vi ita penetrans, ſed inſidens impetuoſitati naturæ, ita indeclinabiliter flectat voluntatem, ut modo admirando gratia fortiter, & voluntas vitaliter & electivè* Exercita. Apologet. pro Divina gratia, p. 436.

conſpirent in idem objectum numero, eodem tempore, loco, & intenſione; & voluntas ſub illa Dei motione non in aliud tenderet objectum quam in illud idem in quod libere ſe inclinaſſet, hoc dato quod per impoſſibile, nulla fuiſſet in Deo prædeterminatio: ita tamen ut gratia primo & principaliter, id objectum non aliud prædeterminet, & voluntas ſubordinate & dependenter, ex vi interna, vitali, & imperiali, & electiva libertatis in illud idem objectum tenderet. Hic etiam eſt verus ſenſus.

The firſt branch I conceive ſpeaks much, and the third alſo, of what Mr. *Shepherd* intends by his *actual grace*; and opens, ſo far as we can conceive, how the Spirit doth it; it ſeems to be the *binding of the ſtrong man*, Luke 11. 22. But when all is ſaid *pro* and *con*, what if we ſay the work is very ſecret and hidden; and what *Zophar* ſaid to *Job*, chap. 11. 7. *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection?* may we not ſay the ſame in this caſe? if we cannot find him out in other works, can we find his works upon the *ſpirits* of men? Let us make good, that ſeparation from ſin is wrought, that we willingly embrace Chriſt to that end; then whether he doth it by actual or habitual grace under Compunction, ſhall not need to trouble us.

I ſhall not make any uſe of this Head; for I ſee Mr. *Shepherd*, who hath done it before, and that very ably, his Works are in many peoples hands, ſo that I ſhall ſpare the Reader that trouble: This only I hint, here is the ſecond flaw in the Hypocrites work, his *will* was never divorced from his beloved luſts; while he was ſick indeed, then he might cry out of it, as ſome have done, calling *Ale-houſes*, *Hell-houſes*; but it was only while he was ſick: he that hath eat fat meat, which hath corrupted in his Stomack, and now cauſeth very ſick vomiting, bring him the fat meat while he is ſick and vomiting, he loaths the ſight of it; but when once he hath emptied himſelf, and the humour carried off, he falls to his meat heartily again: So do many with their ſweet luſts, when Conſcience hath made them ſick, ſetting home hell, and the wrath of God for them,

them, which cauſe horrid fears and terrors within; now if you offer him luſt, no, he cannot at this time entertain it; but when he hath vomited well, emptied himſelf by his confeſſions, and ſuppoſed repentance, abſtinence, engagements, promiſes to do better, and hath now got over his ſickneſs, it is not long but he falls to his ſweet morſels again. Something like him of whom I heard in *Spain*, and I think it was while I was there, on *Good Friday* (as they call it) he having whipped himſelf that day, (as their manner is) when they had done all, comes into a houſe to put on his clothes; now, ſaid he, I have made quit for the old ſcore, he had done pennance, and all the former ſins were wiped off; now he would begin to whore again. Hypocrites unſound hearts have their *Good Friday*, their whipping times, and then they are free for their former trade. Look to this then Chriſtian, whether the Divorce between thy Soul and Sin be truly made, for here lies great danger: but no more of this Head.

CHAP. V.

Of the Spirits work, in taking off the Soul from Self righteouſneſs and Self confidence.

THe Sinner by this time ſeeth himſelf in a very ill caſe: And what is next? A Principle within him tells him, I have ſinned, and I muſt mend; a new leaf I muſt turn; repent I muſt; and ſpares not for Vows, Promiſes, Engagements, Reſolutions, he is full of theſe: if he can but repent, mourn, pray, caſt off his former practiſes, and do better, then he hopes God will be pleaſed, and Conſcience quiet: That he can do ſomething this way at this time he doth not much doubt it; ſo that though he be bad, he is not all bad, he hath ſome good in him; though he hath no money, yet he hath hands, and can work: and as ſome that once had good means and lived well, if they be fallen into decay, yet if they can by working or other means get a living, though a poor one, they will not be beholding to others: So it is with the Soul, having had once a good ſtock in *Adam*, though now fallen into decay, yet if it can by working and labour find any living, that peace and quietneſs come in, it will not go out to another to find reſt: *Thou haſt found the life of thine hand*, Iſai. 57. 10. which ſome interpret of the comfort they had by their going to the *Aſſyrians*, who promiſe to ſtrengthen thine hand with help and aſſiſtance, and ſo there was no coming home to God: So it is with this Soul, if it can find life by his hand, his working, reforming, and duties, he will not come to Chriſt for life.

I ſhall give the Reader my mind briefly.

Firſt, *Though man be now loſt, miſerable, undone, and hath Convictions that his caſe is naught, yet he hath no ſuch Principle*

ciple in him naturally, that carries him directly to Chriſt for healing.

This is obvious to any man, who hath laboured to be acquainted with the ſtate of the Souls of his people under his Miniſtry: Ask them, are they ſinners? Yes, they deny it not, who is not? But how then? How do you hope to be ſaved, and get out of this condition? Let them alone, and let them tell their own ſtory, and open their minds freely to you; they will tell you many things they *do*, how they live, how they carry themſelves towards God and men; but I have obſerved not one word of Chriſt all this while, no mention of him, nor of any thing he hath done; at laſt I have asked, What is Chriſt no body with you? O yes, yes, Chriſt is ſomebody: when I had put the queſtion to them, they have heard of Chriſt, and they are called Chriſtians, ſo they muſt ſay they have need of him, elſe it were a ſhame; but had not I mentioned him, they had not done it: very like to thoſe Women, *Iſai.* 4. 1. *Seven women ſhall take hold of one man, ſaying, we will take our own bread, and wear our own apparel, only let us be called by thy name, &c.* So do moſt of thoſe who are Chriſtians (ſo called) they take hold of him, that is, they make an outward profeſſion of him, called by his Name, they cannot tell what to profeſs elſe, it would be a reproach to them elſe, (as thoſe Women pleaded) in ſuch a Nation as this: they do not like to be called *Jews* or *Heathen*: but they eat their own bread, and wear their own apparel; they live not at all upon Chriſt, they will not trouble him for that; they have righteouſneſs to cloath themſelves, a web of their own home-made cloth; they are beholding to him only for a name. This hath not been my own obſervation alone, but of other Miniſters alſo, who have told me they have obſerved the ſame in their people.

Yea, I have obſerved others, who in their ſickneſs have had their Conſciences awakened, and now they were convinced, Hell and damnation were no phanſies; at this time we might talk with them: if ever Chriſt be in mens mouths,

mouths, one would think it ſhould be now: but this I have obſerved hath been the common language; If God ſpare my life, I will not live as I have done, I ſhall not frequent ſuch company, I will take a new courſe, and many ſuch words. But here are two Queſtions. Firſt, Grant it be ſo, that you do as you ſay, yet who ſhall anſwer for the old ſcore of guilt, who ſhall pay for that? Nay, for that God may well ſet off, and quit ſcores, if they turn new men. Secondly, But for this new leaf which you will turn, may one believe you? Will you promiſe it? Yes. Will you vow it? Yes. Will you ſwear it? Yes, Any thing now they can do. When it hath been told them, your heart is deceitful, you promiſe a great thing, you have need of a great power from Chriſt to help you do this; if you get into Chriſt, then there will be ground to hope what you ſay and promiſe will be performed, elſe not; alas, they can do all this without Chriſt. So far as I could judge by their countenance and ſpeech, they have ſeemed to be diſpleaſed with me, for doubting of the truth of what they ſay, and telling them they will be as bad, if not worſe, if God ſhould raiſe them up again, unleſs being got into Chriſt, he undertakes the performance of what they promiſe. Men are very confident of their own ſtrength at this time, while ſickneſs debilitates nature, and fears of hell together keep down luſts ſo, that they do not now act as before; they meaſure themſelves by what they feel now, and by this ſtate and temper they are now under, engage for the future: One of our great Men being very ſick, ſent for a very godly Miniſter, a man of prayer indeed: Who but this man now? Muſt hardly ſtir from him: What promiſes and engagements did he make to this Miniſter of reforming: the Miniſter told him, as I ſaid before, what he would prove: with great earneſtneſs he would multiply his promiſes, yea, and you ſhall ſee it, ſaid he: Moreover, he wiſhed the Miniſter, if he did recover, and did not anſwer what now he had promiſed, that he ſhould tell him of it: Not long after they met together at dinner, and this ſick man, who had made his engagements

gagements for a new life, fell into his old unſavoury diſcourſe; offended much the Miniſter; he ſoberly told him, My Lord, you have forgotten your promiſe: he bad him hold his peace, for though it was true he had made God ſuch a promiſe, yet he did never intend to perform it. The Gentleman whom I made mention of before (now with God) upon whom God wrought when I was many miles diſtant from him, and knew not of it; ſo ſoon as I came home and ſaw him, he led me into his Orchard, and told me what God had been doing; I obſerved a great change in the man, zealous in his duties, left off ſwearing, and his drunken Companions: I told him, Sir, God hath done much for you; now the buſineſs is, a right bottoming; take heed you do not bottom upon your ſelf, your changes, your duties, but be ſure it be upon Chriſt; let your foundation be layed upon him, then this will hold: What was the matter I know not, but upon this he was much caſt down, in ſo much (as he told me afterwards) his Wife wiſhed he had never ſeen me: but I hope my counſel was not hurtful or needleſs, and ſo he found afterwards in the progreſs of his Chriſtian courſe.

Further, to make good my Poſition, how oppoſite the heart of man is to Chriſt; how men chuſe to live upon themſelves, rather then to go out to him. *I* forbear the names of perſons; but one that had lived many years, *I* think almoſt all his life time, in a Town, where Chriſt had been as clearly preached as in any Town in *England*, and *I* think as long; when he was about threeſcore and ſixteen years of age, he came in to viſit a ſick Neighbour, a Chriſtian friend of mine came to ſee him alſo, and obſerving this old man there, whom he judged to be one who lived upon his own ſtock, civility, good works, *&c.* he purpoſely fell into that diſcourſe, to ſhew how many perſons lived upon their duties, *&c.* but never came to Chriſt; the old man ſitting by the bed-ſide heard him, and God was pleaſed to convince that man, that he was ſuch a perſon, who had lived upon himſelf without Chriſt to that day; and would ſay afterwards, had *I* died before three-

ſcore and ſixteen, I had periſhed, for I knew not Chriſt. Another man, lived a civil life, kept his Church on the Lords dayes, went often to hear Mr. *John Rogers* of *Dedham* on Tueſdayes, and ſo attended other Lectures; thus he lived in a fine civil courſe, till he was about fourſcore and ſeventeen years of age; then the Lord opened his eyes, and ſhewed him that he was not acquainted with Chriſt at this time, and then revealed Chriſt unto him: he lived after this I think four years; when any asked him, how old are you? he would anſwer, two or three, and according to the number of years were from the time that he knew Chriſt, for then began his life in his own eſteem; all his years before he did not live.

1. This agrees with *Adam*'s principle; once it was ſo, we had life in our ſelves, and needed not to go out to another for righteouſneſs; we are all born under a Covenant of works, till the Lord brings us under a Covenant of Grace; and we would live by a principle that agrees with a Covenant of works.

2. This agrees with the pride of mans heart; *We have heard the pride of Moab, he is exceeding proud*, Jer. 48.29. It may be truly applyed to us all as to this point; proud, yea, exceeding proud; poor as beggars, not one rag of righteouſneſs to cover us, but proud; no man cares to be beholden to another; every man would be an Independent: *Rom.* 10.3. The *Jews* went about to *eſtabliſh their own righteouſneſs*, ζητοῦντες στῆσαι, they ſought to make it ſtand; they have *not ſubmitted themſelves to the righteouſneſs of God*; would not *ſubmit*, their hearts too proud: Was this proper to the *Jews* only? No verily, it is common to all the Sons and Daughters of *Adam*: Whence riſe theſe diſputes againſt imputed righteouſneſs, exalting of merits, works, *&c.* the bringing of men to walk according to the light within them, *i.e.* which *light* within them, is all the Chriſt that many know in theſe dayes. Yea, let a man that keeps a narrow watch over his heart, and obſerves what riſes there, tell me, doth he not feel ſometimes in his life, what riſings there are againſt this *ſelf-*

emptying

emptying principle? Verily, mans nature loves it not, he hates it.

3. Satan helps here; he ſeldom or never troubles that perſon, whom he findeth living upon himſelf, with temptations; he labours to ſettle them in the way they are in, keeps off all diſquieting thoughts; if he cannot draw them into that profaneneſs he would, then he ſeeks to undo them this way; if he can but keep them from cloſing with Chriſt, well enough; he is ſure of theſe; other men may poſſibly meet with an Alarum from their Conſciences, which theſe men ſeldom do.

4. The life of Faith in Chriſt, is the moſt croſs duty to fleſh and blood of any that God requires; let men think of it what they will, to be ſure here is the ſame holineſs required, that the Law requires, and that is as croſs to mens luſts, as the Law can be; this is oppoſite to mans *badneſs*. Then it empties a man of himſelf, all his conceited righteouſneſs, duties, abilities, and this is oppoſite to mans *goodneſs*: So that Faith is croſs every way, hence the vile heart frets againſt it.

5. As to the poor humbled ſinner, of whom we are now treating, he is aſhamed to go to Chriſt, he ſeeth himſelf in ſuch a forlorn condition, he knows not how to look Chriſt in the face, nor can tell how Chriſt ſhould look on him; as if the Prodigal, ſeeing himſelf in his rags, ſhould be aſhamed to ſee his Father till he had gotten better clothes on his back: So doth this, if he had repented, mourned, changed his life, and he thinks, at leaſt, he might come better to Chriſt then now he can in this ragged condition.

Secondly, *Though the convinced ſinner hath not a principle in him naturally that leads him directly to Chriſt, but to ſelf*, yet *all that are convinced of ſin by the Spirit, do not turn aſide to ſettle upon themſelves, their own doings, duties, righteouſneſs, inſtead of Chriſt.*

All would do ſo, if the Spirit let them alone, but all do not ſo: this I add to remove that ſtumbling block, which temptation may lay before ſome: who when they hear or

read of the Spirits work in taking off the Soul from *ſinful ſelf*, in former Heads, and now of taking of it off from *good ſelf*, under this Head, and this muſt be done, elſe the Soul will never truly cloſe with Chriſt; they examine themſelves when was this done in me; when was that diſtinct time after my conviction of ſin, that I ſettled upon my own duties, doings, repentance, changes, *&c.* then the Spirit took me off? now, I ſay, this is not the caſe of all in the work of Converſion: Commonly as is the light perſons live under, and as is the manner of the Spirits working. If perſons live where Chriſt is clearly and powerfully preached, the Spirits work alſo very quick, follows the Soul cloſe, that it ſtayes not long in the birth, many times ſuch perſons turn not aſide into this *by path*, but are carried to Chriſt more directly; ſearch, and many experiences will tell you this truth.

Thirdly, *Let the works of God in the former Heads be various, yet in this work of* ſelf-unbottoming, *taking off the Soul from its own goodneſs, righteouſneſs, abilities, all converted Souls meet.*

The reaſon is this; unleſs this be done, the end of Gods call will never be attained; his call will not be effectual: for no *man will come to Chriſt for life*, John 5. 40. Who can find life in one hand by his own duties and workings. All the ſin againſt the Law, as a Covenant of works, all a mans *badneſs* by reaſon of this ſin, is not ſo oppoſite and croſs to Chriſt, as is this ſelf-righteouſneſs, ſelf-confidence, a mans own *goodneſs*. Conſider God and Chriſt as being *holy*, ſo indeed ſin directly oppoſeth him; but conſider Chriſt as Redeemer, Mediator, High Prieſt, Righteouſneſs, Jeſus; ſo it is not *ſin*, but *ſelf-righteouſneſs* that is moſt directly croſs to him; for not *ſin*, but our *ſelf-righteouſneſs*, nulls and makes void his Righteouſneſs, and whole work of Redemption: Mans nature had rather turn to God [if he muſt turn] directly by himſelf, then turn to God by Chriſt: So that all believers meet in this work.

Queſt.

Queſt. *How doth the Spirit take off a man from his ſelf-confidence, and own-righteouſneſs?*

Anſw. I ſhall give my anſwer very briefly under ſeveral Heads, premiſing this firſt.

He who will ſtand upon his own legs, or ſeek to make his *righteouſneſs ſtand*, as *Rom.* 10. 3. the *Jews* would do, he muſt

Firſt, Be able to make ſatisfaction for the wrong that ſin hath done; the broken Law and he muſt agree.

Secondly, He muſt be able to ſubdue all the enmity of his heart againſt God; all his luſts and corruptions he muſt mortifie, and walk before God in a holy frame continually: he that undertakes this, undertakes a hard task; if he underſtand it, he will ſoon find either of them impoſſible, one as eaſie as the other; chuſe which you think is the eaſieſt. Thus then the Spirit takes him off,

Firſt, By convincing him of the *nature of ſin, of guilt*, what it is to have a holy and juſt Law broken: What are all thy duties thou performeſt? What is thy righteouſneſs, though it were pure, which it is not, to ſatisfie the holy Law of a Juſt God, which thou haſt broken ſo many thouſand times, and haſt a heart oppoſite and enemy to it? If thy nature were now holy, and all thy life from this time holy, this is but thy duty, and ſo it was alwayes. Can thy doing that which is now thy duty to anſwer this day, make ſatisfaction for not doing thy duty all thy life before? If a man be taken clipping the Kings Coin, or hath committed ſome one capital Crime, if he comes before the Judge and pleads, he lived all his life time before clear from ſuch Crime, and will do from henceforth, it was but once that he did ſo; will this anſwer the Law? Will the Judge acquit him? He did and doth but his duty if he lived before, and will do after as he pleads, he ſhould have done ſo when he committed that Crime; the Law calls him a Son of death, and dye he muſt for that one Crime. Shall then a man, having a nature that hates the righteous Law of God, and tramples upon it daily, think with a

few pittiful duties, repentings, *&c.* to anſwer a thouſand and ten thouſand breaches of the holy Law of his Soveraign? The wages of ſin is death, and dye thou muſt, unleſs a ranſome can be found.

Secondly, By convincing him of the *ſin of his nature*; he opens to him that fountain of iniquity, that ſinning ſin; and if this be once opened by the Spirit, it will take down the pride of any *ſelf*-Juſticiary; let him that feeleth this, talk of his righteouſneſs, duties, works, if he can; if he doth, *I* know what his language muſt be. When *I* read men denying original ſin, I do not wonder at all their proud Opinions, and ſelf-advancing Doctrines: Whence did theſe men deſcend? Not from our father *Adam* ſurely: there is talk now of another World in the Moon; the inhabitants there came not from the ſtock we did; certainly theſe men dropped out of that world, and therefore deny this ſin of *our nature*, they find it not in *their nature*: This *I* am ſure of, ſay theſe men what they pleaſe, *I* know nothing that doth ſo abuſe a man, beats him out of himſelf, and all conceits of his own righteouſneſs, that makes a man ſee himſelf loathſome, undone, damned for ever in himſelf, as the diſcoveries and ſenſe of this ſin of ſins. Take a man who hath committed the vileſt actual ſins, could *I* ſuppoſe that man to be guilty only of them, and without this original ſin, *I* ſhould not judge that man ſo ſinful as he that is defiled with this original ſin, though by the reſtraining Providence of God he be kept from breaking out into actual groſs evils: *I* do more adore the riches of Gods grace in pardoning this ſin, then in pardoning any actual ſin, except *Adam*'s firſt ſin; yet his grace deſerves to be adored for pardoning actual ſins. Though Chriſt did beat *Paul* down to the earth with that miraculous light and voice which he heard, yet *I* conceive he had not beat him out of his Phariſaical righteouſneſs, had not another light diſcovered this woful ſin of his nature, which makes the unſpotted blameleſs Phariſee cry out and confeſs, *In me, that is, in my fleſh, dwells no good thing*, Rom. 7. 18. Before there was no evil, now there is no good:

Thus

Thus *I* agree (as *I* ſaid before) with Mr. *Shepherd*; if a man (like *Paul* whom he mentions) have truſted to his own goodneſs, duties, honeſt converſation, righteouſneſs, and here have found his reſt; if ever God ſhew mercy to ſuch a one, then in the firſt ſtroke of Conviction, he rips up this Monſter; he ſhall need no more, *I* warrant him, to make him change his thoughts, and make him ſee the need of another righteouſneſs, and a ſtrong Redeemer.

Thirdly, God may let the ſame corruptions of which he was convinced at firſt, and which cauſed thoſe fears and ſorrows, to be working again, putting forth themſelves in ſtrong motions, the feeling of which doth almoſt ſink his heart, he thinks to Hell now he muſt go, for he finds his luſts are too ſtrong for him; though he hath ſmarted for them, and thought he ſhould never have any thing more to do with them, yet now he finds his heart is naught, vile, wicked as ever, and begins to deſpair; it may be in his ſtruggling with his luſts, he ſlabs, is foiled, if not carried away as before, and this kills him.

Fourthly, God may let more corruptions looſe, that is, to be inwardly working, that the man can ſee nothing but corruption, and cryes out, he was never ſo bad: *Sin taking occaſion by the Law, wrought in me all manner of concupiſcence*, Rom. 7. 8. *Luther* found temptations to all ſins but Covetouſneſs: *Paul* felt *all manner* of Concupiſcence: a common thing for Chriſtians under the work to cry out, they were never worſe, never ſo bad.

Fifthly, God ſhews no acceptance of his duties, lets him find no peace or quietneſs by them; but Conſcience is ſtill roaring at him, drawing up bills of indictment againſt him ſtill, charging him with freſh ſins, which it may be he had forgotten, or doth ſtill commit, ſo that the Soul finds no reſt.

Sixthly, The Lord may and doth many times withdraw his aſſiſtance unto duties, that the man cannot pray nor mourn as before; is not ſo lively, but grows more dead

dead and blockiſh, hard hearted, as he conceives and feels himſelf. God is free in his aſſiſtance and influences, he is not bound to give them; while the man could pray and relent in prayer, his heart tender and mourning, he had ſome hopes; but now his eyes are dry, his heart hard, cannot relent, now all is naught; this cuts off all his hopes, and now muſt periſh.

Seventhly, The Spirit ſets home this Doctrine with authority, ſo that there is no oppoſing, *Without Chriſt there is no ſalvation*: *He that believeth not is condemned already*, John 3. 18. *He that hath the Son hath life; he that hath not the Son, hath not life*, 1 John 5. 12. Thou thinkeſt thou *haſt* this and that, which will ſpeak well for thee: *Haſt* thou Chriſt? If a Chriſtleſs Soul, *have* you what you will elſe, *the wrath of God abideth on thee*, John 3. *ult.* Such words are ſet home with that life, that there is no gainſaying: the Soul muſt look out for a Saviour, elſe all will be naught.

More poſſibly may be added, but *I* think theſe are the Heads, be they more or leſs, by which the Spirit doth uſually drive the Soul out of it ſelf. Some Chriſtians experience ſome of theſe, ſome more of them, ſome fewer: no matter how many of them, or how few, if the Spirit uſeth *any* of them, they ſhall do the work he intends.

For the effects of this work of the Spirit, what follows upon it, *I* ſhall briefly touch them, but make no uſe of it, for the reaſon *I* gave in my former Head.

Firſt, The good opinions man had of himſelf are now confuted; the high thoughts of himſelf are taken down; he ſeeth now his money is but braſs, not ſo good: How highly did *Paul* value his priviledges, his Phariſaical righteouſneſs, before Chriſt came to this work? What a low eſteem had he of them all, after this work that now we are upon? *Phil.* 3. 7, 8, 9. thus it is with all true Converts: had the man any opinions in doctrine proud and high, they were never ſo confuted as now: did he cry up the great *Diana* of *Liberum arbitrium*, as moſt do, [and

we

we grant it to be *Liberum*, when the *Son* hath made it *free*] now he calls it *Servum arbitrium*, as *Luther* did, and bleſſed *Auſtin* long before him, as *Janſenius* in his excellent Work doth manifeſt in ſeveral places, and ſaith, he knows not what that new Writer means (he doth not name him) who ſaith, *Nomen ſervi arbitrii* was never heard of in the Catholick Church for fifteen hundred years; when as he makes it clear by his quotations out of *Auſtin*, that he had called it ſo ſeveral times. Bleſſed *Auſtin* was not the man alone who complain'd of his *Perra Voluntas*; here are others with him who feel it as well as that bleſſed Saint did. Had the man ſlight thoughts of *imputed righteouſneſs*, did he jeer at it as ſome have done, and do ſtill? his thoughts are changed, he is now convinced of ſuch a neceſſity of a perfect righteouſneſs, that now imputed righteouſneſs is the moſt precious Doctrine of the Goſpel, the very life blood of a Chriſtian: the Spirit hath ſo diſputed with him in this work of ſelf-emptying, that now all the Arguments in the Jeſuits Colledge he ſcorns them; he hath found it, felt it, Lord, if thy *free Grace* do not ſave me, my *free will* I am ſure will damn me: *Surely in the Lord* (not in my ſelf) *have I righteouſneſs and ſtrength; in him only muſt I glory*, Iſai. 45. 24, 25.

Janſen. Auguſtin. tom. 2. l. 3. c. 5. p. 182.

Confeſſ. l. 8. c. 5.

Secondly, The ſecond effect is this: by this work of the Spirit there is made a further and fuller conviction of a mans miſery. God drives the nail home to the head: he was convinced of a miſerable ſtate before, but now it is confirmed with a witneſs: for though by the former conviction he ſaw himſelf to be bad, yet not ſo bad, it may be, but he might have ſome good: he thought he could do ſomething to help himſelf, ſet ſome good works againſt his bad ones; but now he ſeeth he was miſtaken; he is convinced with *Paul*, *In me (that is, in my fleſh) dwells no good thing*, Rom. 7. He doth not ſay, there dwells but a *little good*, but *no* good; he did not think he had been ſo wicked, ſo vile, void of any thing that good is, though he had read, *The heart is deceitful above all things, and deſperately*

rately wicked, Jer. 17.9. yet he did not believe the Text to be true, till his own heart became a Comment upon Gods Text, and proved it.

Thirdly, Now thoſe Qualifications mentioned in the Goſpel, *Luke* 19.10. *weary and heavy laden*, Mat. 11.28. are known experimentally: others can prate of them, but this Soul feels them: *Laden* he is with the burden of his guilt, and woful wicked heart, *a burden too heavy for him*, *Pſal.* 38.4. The man labours alſo under this, would fain get rid of his load, but he finds all is *labour in vain*, no caſe, no reſt comes, but *undone* he is; notwithſtanding all the duties he hath *done*, or can *do*, now he is *loſt*: though in his firſt conviction he ſaw he had gone aſtray from God, and was going to hell, yet he thought he could find the way home to God again by the compaſs of his own good duties, repentance, and reformation; the *new and living way* he knew not, nor thought there was any need of it: but now he ſeeth he is bewildred, quite loſt: when he hath walked a great while, he ſeeth the *Lake of hell fire* before him ſtill; a way to hell he can find, but no way to God: Satan that Lion roars, Conſcience that affrights him in this Wilderneſs where he is wandring; and what an afflicted condition that is, loſt Souls experience.

Fourthly, Now is the Soul ready to liſten to any one who ſhall direct him to get out of this miſery in which he feels he is involved: now the news of a Saviour is welcome, the voice of the Goſpel is pleaſant; now propound the terms, ſay what you will, only ſave me from my ſin and miſery, and I ſhall willingly accept of a Chriſt; *the Soul now is rightly prepared for Chriſt.* It is a practiſe in ſome Towns, ſo long as the poor in the Pariſh have any thing of their own in their houſes which is *money-worth*, (except a bed or ſome ſuch thing) they will not take them into their Collection; but let them make money of what they have, and maintain themſelves with that, or make it over to them, they muſt be poor indeed, before they come into their Collection. It is a truth I am ſure here, ſo long as the Soul hath any thing money-worth, that

that it thinks is worth, as *Paul* did, *Phil.* 3: as it will not come to Chriſt (ſo in this differs from many who are willing enough to burden Towns, though they have ſomething of their own) ſo neither will Chriſt take them into his Collection, or rather relief, for he collects nothing, he hath fulneſs enough to relieve all the poor of his Flock; but *poor* they ſhall be before he will take them. So long as the Prodigal could common with the Hogs, fill his belly with husks, he would not go home; he was firſt brought to the ſtarving point: So it is with Souls, if they can fill themſelves, or find any ſuſtenance from their husky duty, they will not go home, through pride, or ſhame; but when brought to ſtarving, ſtay now Chriſt, born in *Bethlehem*, or houſe of bread: And is that living bread becomes precious? Thus *John* hath done his work, that is, *To make ready a people prepared for the Lord*, Luke 1. 17. Here we find this Soul, thus far it is come, it is *prepared for the Lord.*

No, ſaith holy *Hooker* and *Shepherd*, there is ſomething elſe required to a true preparation. For Mr. *Hooker*, though I had heard of his Doctrine, yet I had not read his Book before I had read Mr. *Shepherd*, and had ſeriouſly conſidered him: I ſee both the Father-in-law Mr. *Hooker*, with his Son-in-law Mr. *Shepherd*, go both the ſame way, yet Mr. *Shepherd* writing laſt hath done it more fully, Mr. *Hooker* not putting forth his Book himſelf as I conceive: therefore I ſhall attend Mr. *Shepherd*, eſpecially being I wrote to him about it, and have his Letter in anſwer by me.

Let us ſee then whither we have brought the Soul: the Spirit of God hath convinced it of its ſinful, undone, miſerable condition, hath made it acquainted with fears and ſorrows riſing from that Conviction, hath beaten it out of its *ſelf-confidence* and *ſelf-righteouſneſs*, it is very poor in its own eyes, he hath made it willing, or not unwilling to be divorced from its ſins and luſts, glad to take Chriſt upon any terms, ſo it may have him: What is next? Faith in Chriſt; cloſe with him, poor Soul, ſay I, take him upon

thoſe terms the Goſpel tenders him, which thou ſayeſt, and that truly, thou doeſt heartily ſubmit to, and thinkeſt it is the beſt bargain that ever thou madeſt. This Doctrine I dare preach to thee.

No ſaith Mr. *Shepherd*, between thoſe preparations and Faith in Chriſt, there comes in one more, to make up ſound preparation. What is that I pray? *The Soul in that condition muſt lye under God, to be diſpoſed of as he pleaſe; quietly contented to lye ſtill at his feet*, p. 125, 143, 150. But I pray what mean you by this? That is, *It muſt have no ſinking diſcouragements, no ſecret quarrelling, but content, quiet, though God will never work grace, never manifeſt grace, never pity it, never help it, never ſuccour it, never give it his Love*, p. 140, 154. In one word, ſaith Mr. *Thomas Hooker*, if the *Soul be rightly humbled, it is content to bear the ſtate of* Damnation: *Souls Humiliation*, p. 112. This then is another requiſite to right preparation *for Chriſt*, that the Soul ſo prepared, as I have mentioned, *be content to be without Chriſt, and bear the ſtate of damnation*, if God will have it ſo. Theſe holy men tell us of *damned Saints*, what elſe to call them I know not: The Soul before it comes to Chriſt hath no goodneſs at all, nothing that we can call Sanctification or Grace in them, by way of habit, theſe men acknowledge: yet here I think is an Act, and a high one too, of Grace (if it muſt be by the Word requiring it) before the Soul hath Faith in Chriſt; ſuch a ſubjection to the holy Will and Soveraignty of God, that if he will deny it the greateſt good the rational Creature is capable of, and inflict upon it his dreadful wrath to eternity, the Soul is quiet, contented, well ſatisfied with his pleaſure. Can any man call this any other but Grace, and it muſt be performed alſo from a habit of Grace? Mr. *Shepherd* doth not tell us this is wrought by *actual* grace, without a ſanctified habit. When *Aaron held his peace*, Levit. 10. 3. *David was dumb*, Pſal. 38. 9. I think they did manifeſt Grace in their quiet ſubjection to Gods Juſtice and Soveraignty: But what petty nothings were their tryals, unto this which the convinced Soul is

So Mr. *Hooker* Souls Humil. p. 145. expreſſeth it plainly. p. 112.

now

now called to, and yet muſt have no Grace. Either Nature or Grace muſt do this: not Nature I am ſure, then it muſt be Grace; and yet no Faith, no Chriſt, no ſanctified habit of Grace in it.

Content, quiet, well apayed, ſatisfied, words which both theſe Worthies expreſs their minds by, are words that carry much in them, they imply not only a *non-murmuring*, and *devil-like fierceneſs flying out againſt God*, as Mr. *Shepherd* phraſeth is, but they carry in them abundance more, ſomething that is *poſitive*; as will appear by both theſe Worthies.

Mr. *Shepherd*, p. 147. makes this his ſecond Argument to prove his Poſition, *Why art thou quiet and ſtill when God denies thee any common mercy? Is it not becauſe the Lord will have it ſo? Now look, as we ſay of him that hates ſin as ſin, that he hates all ſin: ſo he that is meekned with Gods good pleaſure in any one thing, becauſe of his good pleaſure in it, upon the ſame ground will at leaſt deſire to ſtoop in every thing*, &c. *So if God will deny thee mercy*, &c. [By the way note, this muſt not be any grace, though the Soul hath this frame of heart, for he ſpeaks of one as yet not come to Faith.] Now in this Argument of his we ſhall find there is ſomething poſitive, and more then a *non-murmuring*. There are many outward common mercies which God hath given to others, and thoſe of his own people, but denied them to me, which I could be glad of, and think I ſhould bleſs him if I had them; yet I do not only not murmur againſt God, and quarrel with him, becauſe I am denied them, but I am very well pleaſed, quiet, and content with his Will in denying them; a poſitive, quiet, well-pleaſed frame I feel: upon what grounds I am ſo content, whether *only* upon the account of his Soveraignty, that I do not now expreſs, but may ſpeak to it when I come to anſwer his Argument.

Mr. *Hooker*, p. 139, 140. ſhewing us how the humbled Soul anſwers the Devils Objections: I ſhall only give the ſum of one or two, not willing to tranſcribe all. 1. Satan objects, *Doeſt thou think to get mercy from the*

Lord, when thine own Conſcience dogs thee? Go to the place where thou haſt lived, to the chambers where thou lyeſt, ſee thy abominations: God hears not the prayers of ſuch vile ſinners. The Soul anſwers, *I have denied God, and he may well deny me; and if the Lord will caſt me away, and reject my prayers, I am content. But,* ſaith Satan, *this is not all, for God will give thee over, and leave thee to thy ſelf, thy luſts and corruptions, thy end will be worſe then thy beginning: thou ſhalt call, and cry, and be overthrown; God will leave thee to thy corruptions and luſts, they ſhall prevail againſt thee, thou ſhalt fall fearfully to the wounding of thy Conſcience, ſcandal of the Goſpel, and the reproach of thine own perſon.* To this the Soul anſwers, *If the Lord will give me up to my baſe luſts, leave me to my ſins, and I fall one day, yet let the Lord be honoured, let not God looſe the praiſe of his power and juſtice, and I am contented if God leave me.* [Bleſſed God, what Divinity is this?] *But,* Satan replies, *when God hath thus left thee to thy ſins, he will break out in vengeance againſt thee, and get praiſe from that proud heart of thine.* The Soul anſwers, *If the Lord do come in judgment againſt me, I am contented.* Hath the bleſſed God left no other way to anſwer the Devil but this? Did the the Saints of God, of whom we read in Scripture, anſwer the Devil only thus? We read of ſome that have been under their temptations, but I remember not theſe anſwers. But by what we read in Mr. *Hooker*, we may obſerve, this is not a bare *non-murmuring*, a meer negative, but here is a *poſitive habitual frame of contentation to be left under the power and dominion of luſts, and at laſt to be damned.* One comfort is, I never read this Divinity in Gods Book, nor in any other Divine but theſe: their holineſs and abilities I do much reverence, but their Doctrine is dreadful: we will go to the Scales of the Sanctuary and weigh it. To follow therefore Mr. *Shepherd*, who p. 140. tells us of a double reſiſtance.

Firſt, *A reſiſtance of the Lord by a ſecret* (yea, and *open* he might have ſaid) *unwillingneſs that the Lord ſhould work grace.* This reſiſtance I acknowledge, men openly

openly manifeſt; and *grace* is that which God hath commanded, it is his revealed Will, and our duty: to reſiſt *grace*, is to reſiſt his *will* indeed.

Secondly, *A reſiſtance of the Lord by ſinking diſcouragements, and a ſecret quarrelling with him, in caſe the Soul imagines he will not come to work grace, or manifeſt grace; they are not quitely content to lye at his feet, though he will never give them his love*, p. 150, 154.

Under favour, I conceive here is a fallacy, πολυζήτησις, in ſtating of the queſtion. For

1. *Sinking diſcouragements*, if God will never give Grace, but damn me.

2. *Murmuring, and devil-like to grow fierce againſt God* (as he phraſes it.)

3. *Contentedneſs*, quietneſs, *to be well apayed, ſatisfied*, though God never give me his love, but give me up to my luſts and damn me: theſe things, I ſay, differ: ſo that it is a plain fallacy, for *Plures concluſiones proponuntur, pro unâ*. But *I* will go on: For methods ſake I will conſider.

1. The Scriptures Mr. *Shepherd* quotes to prove it, and they will moſt ſhake us, if his Scriptures carry his ſenſe.

Secondly, His Reaſons to prove it.

Thirdly, The experiences of Chriſtians which he produceth.

The Scriptures which he maketh uſe of to prove his Poſition are theſe, *Levit.* 26. 41. (this he quotes more then once, being his chief) *Lament.* 3. 22, 29, 30. *Micah* 7. 9. 1 *Pet.* 5. 6. For the Parable of the Prodigal, upon which Mr. *Hooker* grounds his Doctrine, before *I* had read his Book, and knew that to be his Text, *I* had framed one Argument againſt Mr. *Shepherd* out of it, nor do *I* at all ſhrink from it by what *I* read in him: For that *I* muſt deſire the Reader to ſtay till *I* come to my Anaſceuaſtick part. For Mr. *Shepherd*'s Texts, *I* hope the caſe of *Iſrael* at that time, was the caſe of the Soul in queſtion, *viz. Iſrael* was now under the work of Converſion, turning

home

home to God, who had called ſo often; and now being under this work, and being made willing to come home to God, *Iſrael* was or muſt be content, quiet, well apayed and ſatisfied, though God will not receive him, never give him his Love nor Grace, but leave him under the dominion of his luſts, and damn him eternally: thoſe Texts muſt prove this, elſe there is a fallacy near to *Ignoratio elenchi*: for the Texts do not conclude, the queſtion if they conclude not this.

But how ſhall we interpret Texts? muſt we not conſider the coherence, obſerve what the Spirit is treating about, and interpret it accordingly, *pro materia ſubjecta.*

Now let us conſider all the Scriptures quoted out of the old Teſtament, we find *Levit.* 26. God having given his Statutes to *Iſrael*, makes the Sanction of his Law, by Arguments ſutable to a rational Creature. 1. He promiſeth good things if they will be obedient. 2. He threatneth them with heavy judgments if they will be rebellious; one whereof is moſt inſiſted upon in this latter part of the Chapter, and the verſe 41. quoted refers to this judgment, the ſcattering of them among the Heathen their enemies: yet verſe 44. *When they were among their enemies, I will not caſt them away, neither will I abhor them,* &c. In the other Texts quoted they were under theſe judgments threatned.

Whence we obſerve:

Firſt, All theſe evils threatned, and under which they lay, were *external*, *bodily*, *temporary*: read the Chapter in *Leviticus*, read the *Lamentations* from the firſt Chapter to the Texts quoted, and obſerve other verſes in the ſame Chapter, the next verſe to the 29. which carrieth the faireſt proofs, if the queſtion were the ſame, 30, 31, 32, 33, *&c.* ſo the verſes after 39. which is his other proof, read from the 29. verſe to the 55. verſe, where the matter they complain of was not the queſtion in hand, but external judgments, under which they were humbled: yet we find in the 24. verſe, this Soul ſaying, *The Lord is my portion,*

tion, ſaith my Soul, therefore will I hope in him, and raiſeth up it ſelf by ſweet promiſes afterwards: And is this the frame of them who are under the ſtate of our queſtion? So *Micah* 7. ſpeaks of outward judgments, as the eighth verſe ſhews, which goeth immediately before the verſe Mr. *Shepherd* quotes; and in the ſeventh verſe the Soul could ſay, *My God will hear me*: quite contrary to what Mr. *Hooker* and Mr. *Shepherd* have ſaid: To that in 1 *Peter* 5 6. the Apoſtle in verſe 5. had been exhorting Believers unto humility, *be cloathed* with it: this reſpects the humble carriage of Chriſtians one to another: he gives a reaſon to force his exhortation, *For God reſiſteth the proud, but giveth grace to the humble:* upon this follows an Illation, *Therefore* humble your ſelves, &c. What was the queſtion in the fifth verſe upon which this *Therefore* depends? Not the queſtion in hand, *I* am ſure: then how doth it prove the queſtion? Learned *Gerhard* gives the Connexion thus: *The Apoſtle repeats his exhortation to humility, and confirms the argument, which he brought to force his exhortation, from the power of him that requires humility, and promiſeth he will exalt the humble.* God hath power enough to reſiſt the proud, and exalt the humble; *therefore*, be cloathed with humility: *This Connexion the illative Particle* ὖν, therefore, *proves, which ſhews this ſentence is deduced from the former*: Thus he, Mr. *Dickſon* makes the words the fourth and fifth reaſons to humility and mutual ſubmiſſion. The fourth, *This humility and mutual ſubmiſſion required, doth not ſo much reſpect men as God, who hath commanded this ſubmiſſion.* The fifth, *The power of God ought to move you:* So that *I* can ſee nothing in this proof: ſuppoſe the illative particle, *therefore*, were left out; take the exhortation abſolutely, what is it to humble our ſelves under the mighty hand of God? This, when the Lord hath awakened you, made you willing that Chriſt ſhould take away your ſin, (and ſo give you grace) muſt needs follow: yet now you muſt be content, well apayed, ſatisfied, though he will give you no grace, but give you up to your luſts and damn you: This is the humbling

humbling of our ſelves according to Mr. *Shepheard*: *I believe* the Apoſtle *Peter* never thought of ſuch an interpretation when he wrote it: and bleſſed be God, we have as a mighty God, ſo a gracious God, in Chriſt, to deal with.

Secondly, We obſerve, as theſe were external, bodily and temporary judgments, ſo the people were *actually* under them; they were not under the *threats* of the judgments, but the *judgments* themſelves. So *Levit.* 26.41. expreſſeth it plainly, when they were in the Land of their enemies, *If then their uncircumciſed hearts were humbled, and they accept of the puniſhment:* What puniſhment? This their ſcattering amongſt their enemies. So in the *Lamentations* and *Micah*: Make this agree with our queſtion, the Soul muſt be *actually* given up to its luſts, and *actually* damned.

Thirdly, They were ſuch evils, that though they were *actually* under them, yet they might have union with God, and live in communion with him; though ſtrangers in an enemies Land, yet not ſtrangers to God. Thus we read of precious Saints in captivity, *Daniel*, &c. So, *The Lord is my portion, ſaith my ſoul*, Lam. 3.24. *My God will hear me*, Micah 7.7. *God would be a Sanctuary to them*, Ezek. 11.16. though ſcattered among Heathen: promiſe, *He will not caſt them away, nor abhor them*, Levit. 26.44.

Fourthly, Theſe evils were *means* in the hand of God to bring them home to God; when they taſted the fruit of their rebellion, it helped to bring them to repentance: in a ſtrange Land they learned acquaintance with God, when they were ſtrangers to him in their own Land: thus *Ephraim* found it, or ſhall find it, *Jer.*31.18,19,20. Thus God promiſeth, *Iſai.* 27.9.

Fifthly, They were ſuch evils as they had gracious promiſes of deliverance from them; and they have been in part (when the two Tribes, and a few of the ten Tribes with them, returned) and ſhall be to the life fulfilled, when the time of their ingrafting comes: *Rom.* 11.15,

24,

24, 26. *When the Lord ſhall ſet his hand.* Again the ſecond time, *To recover the remnant of his people,* Iſai. 11. 11. *When Judah and Iſrael ſhall be joyned one to another in one ſtock,* Ezek. 37. 16, 17.

Sixthly, It is very true, many of thoſe Saints did humble themſelves, and accept of that puniſhment, *Daniel* 9. *Ezra* 9. 13 *Nehem.* 9. 33. And as they, ſo have many of the people of God, either attained or laboured to attain a humble, ſubmiſſive, quiet ſpirit under ſuch evils as theſe Texts ſpeak of; not quarrelling or murmuring, (if they do, they repent of it, are aſhamed) they can ſometimes kiſs the rod, put their mouths in the duſt, profeſs it is mercy they are living men, that God may deal worſe with them; *yet not in Hell,* cauſeth bleſſing of God in all conditions.

But, I pray, apply theſe Texts and theſe things to our queſtion in hand; where the judgments are internal, eternal; where can be no union nor communion with God; no means to bring home the Soul to God; from which no deliverance, when *actually* under them, as they were, of whom thoſe Texts ſpeak, whence I ſee not how theſe Texts prove the thing in hand.

Now I come to his Reaſons, though one clear Scripture had been more then all his Reaſons.

Firſt, *Elſe the Lord ſhould not advance the riches of his Grace: the advancement of Grace cannot be without the humiliation of the Creature.*

Anſw. Cannot the Lord advance his Grace, unleſs the Soul now enlightened, convinced, broken with fears and ſorrows, emptied of it ſelf, apprehending nothing but hell and damnation in it ſelf, having neither money to give, nor hands to work, and finding nothing to fly to, but the riches of Mercy, and freeneſs of Grace, with the Redemption of Jeſus Chriſt, which now the Soul prizes at a high rate; cannot the Lord (I ſay) advance his Grace now, unleſs this Soul be contented to have no Grace, no Love of God,

but be damned for ever? Hath the Lord ſaid ſo? then I ſhall believe it: To what end was all that work of the Spirit? was it not to make the Soul quite undone in it ſelf, that it might ſee, nothing but Grace and Chriſt can ſave it? Let us call to thouſands and ten thouſands of Saints, who never heard of this Doctrine till theſe two Worthies preached it: Let us call to thoſe, who reading it are much troubled, and cannot yield to it as true, that God requires it, what do you feel within you? Is it not Grace, the free, rich Grace of God glorious in your thoughts? Do you not cry out, *Grace, Grace*, as thoſe *Zech.*4.7? Are not the riches of his *Grace*, and *Redemption* of his Chriſt, the *Jachin* and *Boaz* of thy Soul, the pillars that bear it up, as they did *Solomon*'s Porch? 1 *Kings* 7.21. which if taken away, all thy hopes and comforts come tumbling down, as the houſe upon the Philiſtines heads, when *Sampſon* took away the pillars of it: Speak, O you troubled, wounded Chriſtians, whoſe hearts have ſunk at the reading of this Doctrine, do you not advance, and labour every day to advance, and think you can never advance enough this freeneſs of his Grace, with the Righteouſneſs and Redemption of his dear Chriſt? Are not theſe wonderful in your eyes? Bleſſed be God we have our ſenſes, our feeling, our experience of theſe things; yet we cannot tell how to be content without Gods Love, to be given to our luſts, and damned eternally. Doth not God advance his Grace, when we feel we cannot live, but are miſerable, undone, damned, worſe then Toads without it? We can never advance the riches of his Grace enough we do acknowledge; therefore we deſire to ſee our own vileneſs more and more daily, that we may more ſpeak the praiſes of this rich Grace. If God doth not advance the riches of his Grace in this way I have mentioned, I wiſh he had told us how God doth it: though we are poor weaklings, and fall ſhort of that meaſure of Grace he had, yet we ſhall ſet our ſenſe and feeling againſt his lines, unleſs he had brought us a word from God, that he cannot advance his Grace, unleſs his Creature, after all his prepa-

rations

rations of it, be content, quiet, well apayed, ſatisfied (words Mr. *Hooker* ſeveral times uſes) without his Love, Grace, given up to luſts, and damned, we ſhall not believe it.

His ſecond Reaſon. *Elſe the Lord ſhould not be Lord, and diſpoſe of his own Grace, but a ſinful Creature will have the diſpoſal of it.*

Anſw. I deny the Conſequence. Unleſs I be content, quiet, well ſatisfied without the Lords Grace, he is not Lord of his own Grace: Doth Gods being Soveraign of his Grace depend upon my being content without it?

But I anſwer ſecondly, That there is ſuch a Truth, that the Lord is Soveraign of his own Grace, that *he will have mercy on whom he will have mercy*; we muſt acknowledge and tremble at it, though we know many men cannot digeſt it: but to teach that Soveraignty in this place, to a Soul under this work, brought now up to the great ſenſe of the want and high prizing of it, *I* think it immethodical.

To preach it, I ſay, in the calling of the Soul home to Chriſt, under the work of Converſion (which is our queſtion) is no Apoſtolical preaching; Mr. *Shepherd*, nor any other, ever found that in Chriſt or his Apoſtles preaching. I put that queſtion to old Mr. *Daniel Rogers*, Whether it were the duty of Miniſters to preach the Soveraignty of Gods Grace, *to give it where he will*, when we are upon the work of Converſion, or effectual Calling, and the Soul under that work? He anſwered, To preach the Soveraignty of his Grace, in triumphing over all the guilt and vileneſs of the broken hearted ſinner, that lyes under the ſenſe of his ſin, is proper preaching of it: This is very true, but this is not Mr. *Shepherd's* ſenſe.

How ſparing is holy Writ in this great point? but how abundant is it in ſetting out his Goodneſs, Grace, Mercy towards poor ſinners, who feel the want of it, and would gladly embrace it upon his terms?

Let us obſerve the Apoſtle in his practical Catechiſme, the Epiſtle to the *Romans*, when he had opened the ſtate of every man by nature, in his firſt, ſecond, and part of the third *Chapter*, quite outed him, and ſhewn where our remedy lay, how we came to be juſtified by the righteouſneſs of Chriſt imputed, and reconciliation through his blood, in the end of the third, fourth and fifth *Chapters*; and touched the Doctrine of Sanctification in the ſixth *Chapter*; the ſpiritual Combate in the ſeventh *Chapter*; excellent priviledges of Believers in the eighth *Chapter*; then indeed upon the occaſion of an Objection that might be made about the *Jews*, in the ninth *Chapter*, he openeth this Soveraignty: but the Apoſtle doth not uſe to preach this to awakened Souls, as Mr. *Shepherd* doth, and Mr. *Hooker*, while under the work of Conviction, Compunction, *&c.*

For Mr. *Shepherd*'s Similitude, which he brings to illuſtrate his Reaſon (but illuſtration and probation are different things) *from a Beggar coming to our doors, asking alms, and will have what he deſires, elſe he falls a quarrelling with the Maſter of the houſe, draws his knife: What ſaith the Maſter? Away proud Beggar, ſhall I not do with my own what I will?* &c.

Laying by this quarrelling, drawing the knife, and ſo that devil-like fierceneſs againſt God, which Mr. *Shepherd* mentions, (and which is another queſtion, this muſt not be I acknowledge) I ſhall, with this holy mans leave, give him a Similitude, which anſwers the caſe and Scriptures more aptly then his doth.

For the beggar, if one man doth not relieve him, another may, and ſave his life. But let us ſuppoſe, firſt, There is but one man that can relieve a poor man in a miſerable, painful, ſtarving condition. Secondly, This rich man calls this poor man to his door. Thirdly, Promiſeth him, if he will ſubmit to ſuch a condition, he will relieve him, and ſave him from periſhing. Fourthly, He commands him to come. Fifthly, Threatens him if he will not come: Now for this poor man to go and beg at his door, and declare

clare that he doth and will ſubmit to his condition, and to have a ſervant of the houſe come and tell this poor beggar my Maſter is Lord of his own goods, may do what he pleaſe with them, you muſt be content to ſtarve and dye: if the beggar quarrels with the ſervant, yea, and Maſter too, I cannot blame him. For the Reddition or Application of the Similitude, the caſe is the ſame; Man hath dealt vilely with God, brought himſelf into a miſerable, undone and damned condition; God hath made the man ſenſible of this his ſtate, and lies under the burden of it. God, who is rich in grace, and only able to help this man, calls him to his Son, whom he hath ſent to redeem ſuch miſerable Creatures, and by Chriſt he calls him to himſelf. Secondly, In calling him, he offers to him, if he will come and ſubmit to his condition, he will ſave him from his woful miſery perfectly, give him his Love, Grace, Pardon, Image, *&c.* Thirdly, He commands him to come to his Son. Fourthly, He threatens him with damnation if he will not come Fifthly, He promiſeth, covenants, and ſets ſeals to his Covenant, that he will do all for him in the ſecond Head, upon that condition. This man now finds the Lord hath wrought in him a willingneſs to ſubmit to the condition; oh with all my heart do I yield, if thou wilt give me what thou haſt ſaid. To have a ſervant now come and tell me, the Lord is ſoveraign over his Grace; true, he can pardon, ſanctifie, *&c.* but he will diſpoſe of his Grace where he pleaſeth; you muſt be content to have no Grace, but be damned for ever: though it's true, I would not fly like a Devil againſt God, nor draw my knife, yet I will quarrel with this ſervant, and tell him his Maſter is of a ſweeter nature, and told me otherwiſe, bad me come, and promiſed he would ſave me, if I did come to his condition, which I heartily ſubmit to.

Whatever thoughts people have of God while they are filling themſelves with their luſts, and dead in ſins; yet when once people come to be awakened, Conſcience roars, people then are apt to have ill ſurmiſes and hatd thoughts

thoughts of God; the Devil will throw them in fast enough, we had need keep up as good thoughts of God as we can in the hearts of awakened sinners.

This answer may serve to another kind of argument like this, p. 148. when he saith, *It is the greatest pride, when the Soul will be discontent and grow sullen, because God denies it not small things, but treasures of Grace, Mercy, Christ, and all that he is worth: This he illustrates from a Beggar that must have a thousand pounds*, &c.

To which I answer: I grant they are wonderful things indeed; but considering the infinite fulness of himself, and the fulness of Christs purchase, it is no more for God to give me them, then to give me the bread I eat every day: God may give his Grace, Mercy, Love, Pardon, to millions of men more then are in the world, hath been, or shall be; and when he hath so done, not one farthing the poorer. I am the poorer by a penny if I give a penny; less then these will not serve the turn, our misery is so great. Be they never so great, his sweet heart intended them; his Christ hath purchased them: He hath pleased to promise them, Covenants and Seals to give them upon condition submitted to: He calls me, commands me to come and take them: He threatens me if I do not: No pride then at all to be discontent, disquieted without them. Doth God call me thus, command me to seek the lesser things of this world, and threaten me with damnation if I do not pursue them? The case then is not the same.

In *page* 147. I find another Argument, I think he intends it for one, and I would leave nothing untouched, which I see may carry a shew of an Argument in it; it is that which at first I noted: *Why art thou quiet and still when the Lord denies thee any common mercy? is it not because the Lord will have it so? Now look, as we say, him that hates sin as sin, he hates all sin; so he that is meekened with Gods good pleasure in any one thing because of his good pleasure, upon the same ground will endeavour at least to*

stoop

ſtoop in every thing: So then, if Gods pleaſure be to deny thee mercy, &c.

I anſwer: If this Argument be well looked into, *I* think there is a fallacy appears in it. If you lay it thus, *If the Soveraignty of God, in denying me any one* common *mercy, be the ground which makes me quiet and ſtill in want of it; then if Gods pleaſure be to deny me another* common *mercy, upon the ſame ground I will ſtill be quiet:* So there may be ſome uſe of what is added, *he that hates ſin as ſin, hates all ſin*; for all ſin is of the ſame nature, tranſgreſſion of the Law, enmity againſt God: So all *common* mercies, as *common*, are of the ſame nature; none argue *ſpecial* love: But this Argument ſpeaks not *ad idem* for your Argument runs from *common* mercies to *ſaving ſpecial* mercies; theſe are not as ſins *quâ*, ſins of the ſame nature, enmity to God; but theſe differ infinitely, quite of another nature: So that to argue, becauſe I am quiet with the will of God in denying me *common* mercies, *ergo*, I muſt be quiet, contented with the will of God, though he denies me *ſpecial* mercies, will never give me his Love, Grace, but damn me: This is μετάβασις εἰς ἄλλο γένος, a fallacy.

Secondly, It ſeems by this Argument, that all the reaſons, or the only reaſon, why we are content, and ought to be content when God denies us any common mercy, is the ſoveraignty and pleaſure of God; for this is the reaſon expreſſed, and none but this. That the pleaſure of God doth much, and ought to do much among Chriſtians, I deny not; but that this muſt be the ſole reaſon, as if no other reaſon ſhould quiet us, I underſtand not this Divinity: With his leave, I ſhall give him other reaſons why I am content and quiet, though God denieth me ſome common mercies, ſince it is his pleaſore freely to give me himſelf, his Chriſt, his Love, his Grace, his Pardon and Peace, which are ſure mercies; therefore I deſire to be quiet and content, though he hath denied me many common mercies; and let me ſay this (with honour yet) to that holy man, that the *will* being a moſt hungry appetite, and

good,

good, being the meat that muſt ſatisfie it; and this is Gods own work to make the faculty: then if the *will* be hungry, and ſharp ſet after any common mercy, that it taſtes as *good*, and very good for it, then if the temptation blows hard, it will be impoſſible to make that man quiet, contented, but either he muſt enjoy that particular good, or he muſt find ſome other good counterpoizing, nay, overcoming and conquering that good, and what is that but God himſelf in Chriſt. Soveraignty doth not ſatisfie the appetite, in it ſelf ſimply, it is no good for the *will* to poſſeſs; but the love of the Soveraign God, which gives the will union with God, this is heavenly food for this appetite; and this will do, when this good God will give out himſelf to the Soul, and make the Soul know it.

What the Soveraign God might have done with his Creature I deny not; but it hath pleaſed him graciouſly to deal with man as a rational Creature, giving him commands, and doth many times give this reaſon for obedience, *I am Jehovah*; but yet withall, he gives Argumeuts ſuitable to the *will*; there is *good* for it. How often is that Argument uſed to *Iſrael*, *That it may go well with you and your Children?* How many promiſes of good? How many threats of evil, from which the *will* flies? Then flie from diſobedience. Let us obſerve the twelfth of the *Hebrews*; what Arguments the Spirit of God doth give to quiet Chriſtians under afflictions, want of common mercies: Is Soveraignty the only Argument there inſiſted upon? Search and we ſhall find others, and but little of that, if any thing at all: Verſe 3. an example from Chriſt our Lord and Head what he ſuffered: ver. 6. the love of God, *Whom he loveth*: ver. 7. Childrens fare, *He deals with you as Sons*: ver. 8. *Elſe Baſtards*: ver. 9,10. *Our own fathers after their own pleaſure*; here was a fit place to have added, ſo God *for his pleaſure, his ſoveraignty*: but the Spirit oppoſeth, *God chaſtiſeth us for our profit, to make us partakers of his holineſs*. Theſe are all quieting Arguments; ſo that for my part I do not find the Scripture ſpeaking

ſpeaking after Mr. *Shepherd*'s manner, who hath inſiſted upon nothing but only Soveraignty, except his firſt Argument.

I find no more Reaſons in Mr. *Shepherd*; there is one which I have in my mind, which may carry ſome ſtrength in it; I will ſet it down, though I ſee it not in theſe holy mens Books, and make their caſe as good as I can.

Either you muſt murmure and quarrel againſt God, if he will not give you his Love, and Grace, but damn you: or elſe you muſt be content, though God will never give you his Love and Grace, but damn you.

But you muſt not murmure and quarrel; ergo, *you muſt be content.*

To this Argument I anſwer: I deny the *diſjunction*: there is no neceſſity that one of the parts muſt be true: or I deny both the parts of the Propoſition; for I would neither murmure, quarrel, or fly out againſt God; nor will I ſtudy to be content, to be given up to my luſts, denied Grace, and be damned.

Queſt. *If you aſk me, what will you do then?*

Anſw. I anſwer: The Lord hath made me ſee what a ſinful and miſerable Creature *I* am in my ſelf, and hath made me feel how unable I am to help my ſelf, being nothing in my ſelf but ſin, miſery, rebellion, emptineſs, wants: the Toad more happy; yet in the Goſpel I ſee he hath revealed his Chriſt: he offers Chriſt to me, calls me to receive *Jeſus, who delivereth me from wrath to come*, 1 Theſ. 1. 10. *Who gave himſelf for us to redeem us from all iniquity*, 2 Tit. 14. *From this preſent world*, Gal. 1. 4. Chriſt himſelf calls me to come, *Iſai.* 55. 1. *Revel.* 22. 17. tells me, he will not ſhut the door againſt me, *nor caſt me out if I do come*, John 6. 37. He promiſeth if *I* do come *I ſhall not periſh*, John 3. 16. Gods will and command is, that I do believe in him, *John* 3. 16. 1 *John* 3. 23. It is obedience to believe in him, *Rom.* 1. 5. and 16. 26. *Obedience of Faith.* He threatens me, if I believe not, with his

wrath, John 3. laſt. When *I* was in my infancy he took me into Covenant with my godly Parents, and powred clean water upon me in my *baptiſme*, *Ezek.* 36. 25. ſignifying and ſealing up to me the blood of Chriſt with his benefits, if *I* anſwer the condition of his Covenant.

Now his *offer I* moſt thankfully accept, his *call I* willingly anſwer, his *promiſe* and *covenant I* adore, his *command I* deſire to obey, and do obey, his *threat* I dread and tremble at, his inſtitution of *baptiſme I* look not on as an empty thing, a vain fancy; but ſticking to my Fathers Covenant, and heartily willing to anſwer the condition, *I* with humble reverence plead that Covenant and my baptiſme with God, what he then engaged. *I* know God is Soveraign of his Grace, but how that comes under, *offers*, *calls*, *commands*, *threats*, *promiſes*, *ſeals*, *I* cannot learn; therefore *I* take up my thoughts about what is revealed, and what is my duty, neither quarrelling with the Soveraignty of God, nor ſtudying at all how to be content to be damned.

Let not the Reader be troubled, though *I* mention my *godly Parents* with my baptiſme; thinking thus, alas, my parents were not godly, *I* cannot make uſe of my baptiſme: Yes, yes, Chriſtian, thou haſt room to plead it, make uſe of it, though they were not ſo; the force of it depends upon Gods inſtitution. *I* marvel what uſe Mr. *Hooker* and Mr. *Shepherd* would have us make of *baptiſme*, (they being ſo ſtrong for Infant-baptiſme) if we muſt ſtudy to be content to be damned.

His third Head is drawn from his obſervations of Chriſtians, the experiences he hath ſeen, when Chriſtians have been brought to his point, to be content and quiet without Grace, without Gods Love, and ſo be damned: He ſaith, p. 140. *I have ſeen it conſtantly, that many a choſen veſſel never hath been* comforted *till now, and ever* comforted *when now.* So p. 154. *The Lord hath kept you (and it may be a long time) from* ſight and ſenſe *of his peculiar love: one would wonder why the Lord ſhould hide his*

his love ſo much from thoſe to whom he doth intend it; the great reaſon is, becauſe there is in many a heart deſirous of his love, and this would quiet them if they were ſure of it: but they never came to be quieted with Gods will, in caſe they think they ſhall never partake of it.

So then it ſeems, if they did come to be quieted without his Love, they ſhould have the ſenſe of his Love, becauſe the great reaſon that hindered was removed.

I wonder that Mr. *Shepherd*, being not only a very holy man, but ſo able a Divine, ſhould let ſuch a Logical fault ſlip, and not take notice of it; if you ask what? *Ignoratio Elenchi*: I pray, what is our queſtion? What is the Head that now he is upon? It is the Souls humiliation and preparation for Chriſt: he is not come at *Faith* yet in Chriſt till the Soul comes to this. Hence Mr. *Hooker* tells us, p. 145. *Before this no Faith can be infuſed into the Soul: ſo far as the heart is from this contentedneſs, to be at Gods diſpoſe* [what that is, read p. 112, 140.] *ſo far it is from true preparation for Chriſt.* Here Mr. *Shepherd* gives us the experiences of Chriſtians who were ever *comforted* now, and never *comforted* till now: So again; now they come to have the *ſenſe of his Love*: this he hath ſeen conſtantly, he ſaith. But, *I* pray are *comforts* and *the ſenſe of Gods love* the ſame? the next things to preparation for Chriſt? I thought (and I am ſure ſo thought Mr *Shepherd*) that between preparation and *comfort*, union with Chriſt (the ground of comfort) ſhould have come in: Is it becauſe you *are weary and laden*, therefore, *Reſt? Coming to Chriſt* comes in between *wearineſs and reſt*. But Mr. *Shepherd*, if he will prove his queſtion by experiences which he hath conſtantly ſeen, muſt prove, that he ever ſaw Chriſtians were *rightly prepared for Chriſt*, and never rightly *prepared for Chriſt* till they came to this contentedneſs, to be damned if God will have it ſo: But his experiences tell us of *comforts*, and *ſenſe of Gods love*: So true it is that, Mat. 11. 28.

——*Quandoque bonus dormitat Homerus.*

We know it is a long time indeed before many Chriſtians attain to *comforts and ſenſe of Gods love*, after they have union with Chriſt, and that is more then preparation for Chriſt. Reverend Mr. *Hooker*, and Mr. *Shepherd*, would have done well to have ſatisfied the Church of Chriſt, whether in their own experiences upon their own hearts, they found this work they preach to others, and were aſſured of it, upon infallible grounds, they had no Grace till then. I knew a woman of Mr. *Shepherd*'s Church, who told me, as Mr. *Shepherd* writes, that ſhe could never come to ſettled comfort, till ſhe came thus to be content without Gods love, (no doubt but a man may truſt his heart when it tells him ſo:) I knew the woman ſeveral years before as good a Chriſtian as when ſhe told me this: but at that time there was no talk of being contented to be damned, if God will have it ſo, as now ſhe had told me: believe their hearts who will, I ſhall never believe mine if it tell me ſo. Moreover, if Mr. *Hooker*, and Mr. *Shepherd*, had found this in themſelves, in their very firſt Converſion, they muſt prove, that God muſt go the ſame way in all whom he converts, from Divine Authority; elſe, as ſaid *Chap.* 1. it is tyranny, to tie up every Chriſtian to the way God wrought in me, that ſo he muſt work in them. Once more: Mr. *Hooker* telleth us, without this work there can be no Faith, in more then one place; yet in that Piece, put out in defence of the right of Believers Children to Baptiſme, he undertakes to prove, that God works Faith in Infants: But are Infants alſo contented to be denied Grace, and be damned, if God will have it ſo, before God works Faith in them?

As to *quarrelling*, *diſcontent*, and *impatience*, if God denies his Love and Grace; becauſe it ſhall not trouble us when I come to give my Arguments againſt Mr. *Shepherd*, this being another queſtion, *I* ſhall ſpeak a few words here: I ſaid before, as *I* will not ſtudy how to be content without

without Grace, and be damned, ſo *I would* not quarrel; *impatience* with God *I* will not juſtifie: O no, *I* will and do beg pardon of my God; *I* do admire and adore his *Patience* and *long ſuffering* towards me, that he can bear ſo with my frowardneſs, it ſhall be his eternal praiſe: But O how hard a thing is it, when Souls are preſſed and oppreſſed with temptations long and ſtrong, whether from apprehenſions of guilt, wrath, and lye looking and liſtning for a little favour from God, but none come; or are peſtered and plagued with the perpetual motions of ſome imperious luſt, that dogs them every day, year after year, long time together; and though the Soul prayes, begs, uſeth all means, yet can get no relief from God, who could with as much eaſe remove it as *I* can move a finger, and will not; but here lies the luſt ſtriking at the root of Grace, and makes the Soul queſtion whether there be one ſpark in it or no: I ſay, how hard is it now for the Soul to keep from impatience and quarrelling? *Jonah* and *Jeremiah* could quarrel, *Jer.* 15. 18. and 20. 14, 15. for things of leſs concernment then damnation, denial of Grace, and Love of God; theſe were not their queſtions: If they ſo impatient, no wonder though theſe be, though none ſhould be.

2. Though *impatience* and *quarrelling* for want of Chriſt, the Love of God, and Grace, be not good, yet if we examine ſuch a perſon well, we may find a work of Faith even by this *impatience*; for doth not this impatience ariſe, becauſe the *will* hath choſen, and *love* hath ſet it ſelf upon a deſirable object, which becauſe the Soul cannot obtain as it deſires, it grows impatient, being croſſed in that which it chuſeth and loveth? Thus Chriſt, compleat Chriſt, the Love of God, Grace, Holineſs, are the deſirable Objects of this Soul; and becauſe this Soul cannot enjoy them as it would, therefore it quarrels, and grows impatient, becauſe it is croſſed in its *choice* and *love*: But is not there a work of Faith, where the *will* hath thus choſen Chriſt, *&c*? Yea, it ſeems, the choice of the *will* and *love* are acted to a good degree, for we do not grow impatient

impatient for being croſſed in our object, but when the will and affections run out much after the object: So that though here be an infirmity, yet it is ſuch an one, as we may gather Grace from it. I remember Mr. *Fenner*, ſpeaking of *Zeal*, ſaith, it is the *impatient* part of the Affections; and ſpeaking againſt *luke-warmneſs* under that Head, ſaith he, *Thou mayeſt pray to God for Grace, to heal thee of thy deadneſs, but though he do not heal thee thou canſt bear it; but if thy affections were ſo far hereto, as to be zealous, they would be impatient, thou couldeſt never endure it.* There is a difference between this and what Mr. *Shepherd* hath taught us. Thus ſure it will be for any part of redemption, which the Soul is ſet upon with zeal to experience; impatience will be apt to move, if the *will* be long croſſed. How often have we Parents born with our Children in ſickneſs and pain, though they have been impatient and froward? Alas, the Child is ſick, full of pain; And what is our ſweet God? What is our patience to his? but eſpecially when this *impatience* is, becauſe the Soul cannot enioy his Chriſt, Love, Image and Holineſs, to walk with him?

Treatiſe of Affections, p. 151.

3. Grant it, that this quarrelling and impatience againſt God, in denying of Chriſt, his Love and Grace, be ſinful, and ought not to be; as the poor Soul will not juſtifie quarrelling, yet if it doth overtake the Soul, will Mr. *Shepherd* conclude, as it ſeems he doth, with Mr. *Hooker*, that the Soul is not rightly prepared for Chriſt, that ſound Faith cannot be infuſed, till it be content to be diſpoſed of to Hell, if Gods will be ſo, though all the forementioned preparatory works be found, and the *will* brought to accept the terms of Chriſt? For perſons that God works upon, when adult, where theſe are not found, *viz.* Conviction of ſin, and ſenſe of the evil of ſin, ſelf-emptineſs, a loſt condition, willingneſs that Chriſt ſhould ſeparate between its ſoul and ſin, allowing the rules *I* have given before, I will ſay, that perſon is not rightly prepared for Chriſt; for where there is no conviction of ſin, no fears and ſorrows under the ſenſe of the evil of ſin,

ſin, where no willingneſs that Chriſt ſhould ſeparate between the Soul and ſin, where men have righteouſneſs and abilities of their own, I am ſure that man will never take Chriſt upon Chriſts terms; but will they ſay, though all theſe be, and the heart be willing to take him upon his terms (as, bleſſed be God, many thouſands have felt it, and do find it, though they have found impatiencies and quarrellings (being denied) too often break out) yet they are not rightly prepared, but their work is falſe, erroneous, unſound, becauſe they find quarrellings and impatience? I would not be the man that ſhould preach ſuch doctrine; *I* would throw away my Pen before *I* would write it, before *I* would condemn ſo many thouſands of the generation of ſound Believers. To expunge *Job*, *Jonah*, *Jeremiah*, out of the number of Saints, for their quarrelling and impatience againſt God, *I* dare not, nor other Saints for theſe, or other infirmities, ſuppoſing they be but infirmities: yet *I* ſee Mr. *Hooker* hath cut off all from Faith and true preparation for Chriſt, becauſe men have not attained to a higher pitch then *non-quarrelling*.

Before *I* come to the Anaſceuaſtick part, let me ſet down how the Soul under this ſenſe of this miſery and ſin (the ſight of the hell he ſeeth in himſelf) carries it ſelf.

Firſt, It looks on it ſelf without a Chriſt and love of God through him, as the moſt miſerable Creature on the earth; O that *I* could but change with a Toad, that *I* were but in a ſtate ſo good as that is; real groans, no Rhetorical ſtrains.

Secondly, It pleads for nothing with God from it ſelf; it can tell God of nothing but ſin and miſery; a ſink of abomination, that it finds in it ſelf. Mr. *Shepherd*, both in his Book, and Letter to me, is oft up with this, the *Soul ſeeth it ſelf worthy of no mercy*: if that had been all Mr. *Shepherd* and Mr. *Hooker* meant, their Books would never have troubled me nor others, as to the point of preparation. Merit is a Monſter in the Armes of Mercy: how-

how much more will this Soul ſay, who ſeeth nothing but a hell in it ſelf? Worthineſs of Mercy is a contradiction; *worthineſs* in us deſtroyes the being of *mercy*.

Thirdly, Though it cannot bear the leaſt ſpark of wrath, yet it cannot but judge and condemn it ſelf, and juſtifie God, what he might do with it, if he will deal with it according to juſtice, under a Covenant of works: while it is about thus to do, ſometimes his joynts tremble, and coldneſs, a quivering comes over the heart, afraid to ſpeak out his words in ſelf-condemning, for fear God ſhould take his words out of his mouth, and condemn him accordingly out of his own mouth.

Fourthly, He magnifies God for his patience, that he did not take him long ſince in his way of ſinning, cut him off, and ſend him to that place where no mercy is known; but God had been juſt. This patience of God affects his heart.

Fifthly, He ſtands and wonders at that mercy, how God can poſſibly love ſuch a one, blot out all his guilt, *juſtifie* him, that is the ſtrangeſt word, and tranſlate him from being the Devils natty fly, to make him a habitation for his holy Spirit.

Theſe things are found; but to come to ſuch a poſitive habitual frame of Contentation, to have no love of God, no Grace, but to be given up to luſts and damned, if God will have it ſo, *I* dare not own it.

Only here, that *I* may leave nothing to trouble any tender Chriſtian, when *I* ſay *theſe things are found*, my meaning is not, that they are found in all before grace or union with Chriſt; for, as *I* ſaid, ſome the Lord ſanctifies in their infancy, others he drops into inſenſibly under the means; the ſeed of Grace is caſt in, they cannot tell when nor how, but the Lord got into them by degrees: There may be clearer diſcoveries of a mans ſin, vileneſs, loathſomneſs, after a man is in Chriſt; as *Ezek.* 36. 31. *Then ſhall you remember your wayes*, &c. *and loath your ſelves.* Then, *when?* Read the 25, 26, 27. verſes before, and ſo on. *Then* you ſhall loath your ſelves; grows ſick of himſelf;

himſelf; his ſtomach turns when he views himſelf. This is truth.

Secondly, In all theſe there are degrees; ſome have had ſtronger luſts then others, acting, rebelling, and there is reaſon they ſhould feel more; though that which makes the truth in all to be known, is the ſenſe and ſight of original ſin, the workings of that in the heart, the woful defilement it makes in all a man doth, the ſteam, the vapours that riſe from that naſty dunghill; hence a Chriſtian abominates himſelf, aſhamed to come into the company of Chriſtians, though none know any thing of theſe inward motions but God and himſelf.

Now then I come to my Argument for the negative part; and before *I* frame any Argument, *I* ſhould move one Queſtion, and deſire humbly an anſwer from theſe holy men, had they been living, or from any other Divine, who will maintain what they have written, it is this: *I* ſee Mr. *Shepherd* is often up with theſe words, *If the Soul imagines* God will never give or manifeſt Grace: *If it thinks* God will never give it his love: My Queſtion is this.

Queſt. *Ought* this Soul prepared thus far, as Mr. *Shepherd* hath laied down, to *entertain ſuch thoughts*, admit ſuch *imagination*, *ſuppoſitions*, *If Gods will be ſo and ſo*, that will give no Grace but damn? So Mr. *Hooker* puts theſe *Ifs* in often?

This Queſtion *I* would gladly be reſolved in: *I* know ſuch thoughts will be apt enough to riſe from our own hearts, and the Devil is not wanting to help us to them; but *ought* this poor Soul, now under this work, to *admit* them, or *caſt them out?* The man doth *well* or *ill* in liſtening to ſuch *thoughts*, *imaginations*, *ſuppoſitions*; to be ſure here is no indifferency, in an individual Act alſo: If he doth *well*, then it is becauſe the admittance of theſe thoughts (*I imagine*, *I ſuppoſe*, *I think*, God will never

give me his Grace, Love, but will give me up to my lusts, and damn me) is agreeable to a Word, to the Will of God revealed; I pray name the Text.

Secondly, If the Soul do *well to admit them*, how then can the Soul believe the *reallity* of God in his offering of Christ, a Jesus, calling of the Soul to him to embrace him, commanding him to believe in him, and threatning him if he doth not accept him? Can *I* believe God is *in earnest*, *real*, in what he offers, *&c.* when at the same time *I* am bound to *think*, *suppose*, *imagine*, he will never give me Christ, Grace, Love, but give me up to my lusts and damn me? Let them untye this knot.

If the Soul doth *ill* in admitting them, and *ought to cast them out*, then we need no Argument to oppose this Doctrine, it will fall of it self; and these two Worthies might have helped poor Souls in chiding them for admitting such thoughts, and put a better way to answer the Devil into their mouths, then by that dreadful Divinity (if it be Divinity) Mr. *Hooker* hath taught us, which I mentioned before. Yet for a few Arguments.

Here I must take the Question into pieces; for I said there was a fallacy in stating it; to put three different Conclusions for one. As to *quarrelling*, *I* have spoken to that before, so that two remain.

Quest. 1. *Whether sinking discouragements under these imaginations and thoughts, that God will never give me his Love, never manifest or give me any Grace, be a resistance of Gods Will?*

Mr. *Shepherd* hath affirmed it, and therefore preacheth Contentation, *&c.* as before. This I conceive is a truth, That sinking discouragements under such thoughts, since God hath sent a Saviour, and manifests what his *will* is, by *calling*, *offering*, *commanding*, *promising*, *threatning*, *sealing*, as before I have instanced, in this respect they may be said to be a resistance of his Will: but this will not help Mr. *Shepherd*, this overthrows his affirmation.

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The question then is, What *Will* doth Mr. *Shepherd* here mean? The Learned have distinguished of the *Will* of God (not as if God had more *wills* then one, as some would fasten upon us) that is, either the *voluntas, signi vel beneplaciti*, which *Strangius*, following *Chamier*, had rather call *voluntas*, εὐαρεσίας, & εὐδοκίας; this distinction only hath place here for his *Antecedent* and *Consequent*; *Absolute* and *Conditionate* will, be they true or false, have no room here.

The *will of his pleasure* then Mr. *Shepherd* must mean, yea, and doth so expresse himself in terms, in several places: but the question again is, How shall we come to know this *Will* of his? where is it made known? Learned *Rutherford* tells us, *Voluntas signi, respectu sui objecti est propriissimè voluntas; nam quod Deus præcipit, vult & approbat ut rem bonam & sanctam: quod vetat improbat ut malum: & ab æterno decrevit, ut illa res sit bona, etiam voluntate beneplaciti & decernente: ideóque objectum omne voluntatis signi est voti tum voluntate beneplaciti*, &c. What shall we say to Gods Command to *Abraham* to sacrifice his Son? If Mr. *Shepherd* will have us look here for this *Will* of God, in his *command, promise* or *threat*, then we know where to find it: If these *sinking discouragements* under these *thoughts* be such an object, as the will of his good pleasure hath manifested his dislike by forbidding them, then Mr. *Shepherd* hath said right; but that Text we never read as yet; so that he must mean only his secret Will, that we may *suppose, imagine*, to be his *Will*, though it be not known or revealed. *Exercita. Apolog.* p. 202.

First, But then we desire Mr. *Shepherd* would direct us to the Text, where any persons were branded for *resisters of Gods Will*, when that Will of God was not known or revealed, or *could* be known. I think the Word brands them for Resisters only, who opposed his Will when he had declared it.

Secondly, God hath given his Son, sent a Saviour, and declared his *Will* to the life; all may know it, it is sounded with a loud Trumpet, that *I* must believe in him; he

declares it by *call*, *offer*, *command*, *promiſe*, *threat*, *ſeal*, if I do not embrace his Son, my Saviour and Lord, now *I* am ſure *I* reſiſt his *Will* moſt wickedly; but if *I ought* to entertain thoughts, ſurmiſes, ſuppoſitions, that he *will* never give me Chriſt, and muſt be content with this *will* of his, becauſe (ſay you) it's poſſible it may be his *will*, none know: here is obedience to two contrary *wills*: we muſt ſet the Will of God at variance with it ſelf. If he will ſay, I *ought* not to *ſurmiſe* ſo, nor entertain ſuch thoughts or imaginations, but reject them, and embrace Chriſt, whom *I* am called to receive; *I* thank him for ſaying ſo, for then I ſhall not have any cauſe for ſuch *ſinking diſcouragements*, and ſo ſhall not *reſiſt the Will* of God by them: theſe *ſinking diſcouragements*, upon ſuch imaginations, are properly a reſiſting of the Will of God revealed in the Goſpel, as they hinder the Soul from cloſing with Chriſt *offered*, &c. as before.

Thirdly, If *ſinking diſcouragements* under theſe thoughts be a reſiſtance of Gods Will, then *ſupporting encouragements* under thoſe thoughts that God will never give me his Love, Grace, but damn me, are obedience to his Will: the Rule of Contraries will help here. Then I requeſt theſe two Worthies to give us ſome of theſe ſupporters.

That they do: And what, I pray, are they; *Be content and quiet though God will never manifeſt Grace, never give you his Love, never pity you, never ſuccour you, though he will give you up to your luſts, and damn you; yet ſince he ſhall have the glory of his power and juſtice, you muſt be content, well apayed, ſatisfied.* Theſe are the bladders put under our armes, to keep us from *ſinking* under theſe diſcouragements: I fear theſe bladders are filled with gunpowder, as Biſhop *Ridley*'s friends gave him to him to help him; whether theſe will help poor Souls, *I* much doubt: theſe Supporters, while we lean on them, prove Spears rather to run into our very hearts; as he ſaid of the *Egyptian Reed, If one lean on it, it will go into his hand and pierce it*, Iſai. 36.6. But bleſſed be the Lord we know bet-

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ter encouragements. In *Iſai.* 33. 14 we read of *ſinners in* Zion *crying out, Who among us ſhall dwell with devouring fire? Who amongſt us ſhall dwell with everlaſting burnings?* It ſeems they were terrified with theſe thoughts: but Mr *Shepherd* would almoſt make us believe it were a habitable place; for *ſinking diſcouragements* under the thoughts of it, when the awakened ſinner imagines God will thither ſend him, he calls *a reſiſtance of Gods will.* But O thou bleſſed Saint, who art now got to thy reſt in Heaven, is it poſſible for a Soul to entertain theſe thoughts as his portion, and muſt he ſet down contented, and not ſink? *Sink?* yea, ſink, and ſink, and ſink again; Who can ſtand under them? What is the wrath of the Almighty become a burden ſupportable, that you cry out againſt ſinking diſcouragements? Becauſe *Sampſon* could carry away the gates of *Gaza*, can every Philiſtin do it? they would break any mans back elſe. Becauſe Chriſt hath carried the gates of Hell for poor believers, can we bear them, the thoughts of them, and not *ſink?* What didſt thou mean, O gracious Saint, to write ſuch words? Theſe thoughts once, a little while upon occaſion of this paſſage, began to take hold of me; the little time they laſted, made me a little to underſtand thoſe words concerning Chriſt, *Mark* 14 33. *He began to be ſore amazed*: And *what ſhall I ſay*, John 12. 27. O what did our bleſſed ſweet Saviour meet with at that time? by the very little taſte *I* had a ſhort time, *I* perceived what was in his Cup: *amazed* indeed, and not know what to ſay; it is impoſſible any Soul ſhould live under theſe thoughts if they ſeize on him to purpoſe; unleſs God will make a Monument of him, as *Spira*: but to be withhout ſinking diſtracting diſcouragements, let him that can clear himſelf from them.

Queſt. 2. *Whether quiet Contentation under theſe imaginations or ſuppoſitions, that God will never give, or manifeſt Grace, his Love, but leave the Soul under its ſin, and damn it, be a condition requiſite to*

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the right preparing of the awakened ſinner for Chriſt?

I put both Mr. *Hooker* and Mr. *Shepherd* into the ſame Queſtion; for though Mr. *Shepherd* hath not put in the word *damn*, yet he hath done that which amounts to as much; for if God will never manifeſt or give *Grace*, never give his *Love*, never pity or ſuccour, leave men under ſin (all which he hath expreſſed p. 140, 147, 154.) what is next but damning? And Mr. *Hooker* hath expreſſed it plainly, with theſe words, *Content, quiet, well apayed, ſatisfied.*

I might have ſtated the Queſtion, Whether it were a condition requiſite to ſound Grace, for a ſound Chriſtian at any time? *I* think as much at one time as at another: but ſince both of them have put it under *preparation*, and Mr. *Hooker* hath ſaid, there can be no right preparation for Chriſt, nor Faith, infuſed without it, therefore *I* limit it to the work of preparation.

What *I* have ſaid to ſuch *ſuppoſitions* and *imaginations*, the Reader may obſerve before. For the *Negative I* offer theſe Arguments.

Firſt Argument. That condition which neither Chriſt himſelf, nor any of his Apoſtles, in their preaching and calling home of Souls to Chriſt, did ever require, that condition is not requiſite to true preparation for Chriſt.

But quiet Contentation under theſe thoughts, that God will never give me his Love, Grace, *&c.* but damn me, is a condition that neither Chriſt, nor any of his Apoſtles, required in their preaching and calling home of Souls to Chriſt: *Ergo*, this condition is not requiſite; and by conſequence ought not to be preached by any Goſpel-Miniſter.

The *Major* neither of theſe holy Men will deny; who will acknowledge eaſily, that Chriſt was *faithful in his houſe as a Son*, Heb. 3. 6. and ſo were his Apoſtles as his *Miniſters*; they would not omit any thing in their preaching

preaching which was requiſite and neceſſary for *ſound* Converſion: To imagine the contrary were monſtrous impiety.

For the *Minor*: Let thoſe who will affirm it name the Texts where Chriſt or any of his Apoſtles did ever require this condition; *I* will put in the Prophets alſo; name the Texts *I* pray: That there are conditions required by Chriſt, *I* grant; not as putting any worthineſs in the perſon, for the conditions make them ſee their own vileneſs and unworthineſs, they all tend to this, to make the Soul *willing* to embrace him; that is their end, men elſe will not care for Chriſt. Thus we read of *weary*, *laden*, Matth. 11. 28. *Sick*, Matth. 9. 12. *Loſt*, *i. e.* ſenſible of it, they ſee it, feel it, and know what the ſtate is; for all are *loſt* in reſpect of *Adam*'s fall, ſo were the Phariſees as well as Publicans, but they were not ſenſible of it, they could find a way to Heaven, to God, by their own righteouſneſs and works; Luke 19. 10. *Thirſty*, John 7. 37. *Revel.* 22. 17. yea, he comes to *Whoſoever will*, the ſame verſe: if but *willing*, theſe conditions we find; and theſe conditions may be very well, yea, have been found in thouſands, who never heard of ſuch a condition as we are upon. Where is this condition expreſſed, as theſe *I* have mentioned, *You that are quietly content, and ſubject to the Soveraignty or Juſtice of God, if you think he will never give you Grace and his Love, never pity you, but leave you to your luſts and damn you; you who can be content to be at Gods diſpoſal thus, come you to me.* If it be ſo neceſſary, that without it no true preparation, no faith (as theſe holy men ſay) then there is as great neceſſity that Chriſt and his Apoſtles had as clearly expreſſed it, as thoſe conditions which *I* have quoted: but *I* know nothing in the Goſpel like it. Indeed Mr. *Hooker* thinks yes, and found his Text in the Goſpel, which therefore in the next Argument we will conſider.

Second Argument. That condition which is not to be found in Goſpel-Converts, or in the patterns of Goſpel-Con-

Converſion, that condition cannot be requiſite to true preparation.

But this condition in the Queſtion, is not to be found in any Goſpel-Converts, or patterns of Goſpel-Converſion: *Ergo*, it is not requiſite.

The *major* is true: for a condition ſo neceſſary, as without it no *faith*, ſurely we ſhould find it in ſome Converts; yea, it muſt be in all. Will theſe Worthies ſay, this condition was found in the Converts in *Acts* 2. in *Acts* 8. in the Jaylour, *Acts* 16.? I think they will not affirm it; when they cried out, *What ſhall we do to be ſaved?* Did *Paul* or *Peter* tell them, *Are you quiet, content, ſubject to the will of God, in caſe you think he will not ſave you, but damn you for ever, never give you his love?* If you be ſo prepared, then *I* will tell you what you ſhall do to be ſaved. Here was a fair opportunity for *Paul*, and ſo for *Peter*, to declare what was requiſite to true preparation: but here we have not the leaſt ſyllable like it. Whence if what theſe two Worthies have preached and printed be right, then though *Paul* ſaith, *Acts* 20. 20, 27. *He had not ſhunned to declare all the counſel of God*, I ſhall be bold to ſay, *Paul* was not *faithful*; for here is a condition ſo requiſite, in their eſteem, that without it there can be no right preparation for Chriſt, no Faith: and *Paul* did not teach the Jaylour, nor *Peter* his Converts, one ſyllable of it.

Object. *But it is to be found in patterns of Goſpel-Converſion, as in* Luke 15. 19. Where the Prodigal profeſſeth he was not worthy to be called a ſon, make me a hired ſervant.

Anſw. Very good; this is the Text Mr. *Hooker* grounds all his diſcourſe and doctrine upon; let us therefore examine it: Who is meant here by the *Prodigal*, *I* ſhall not inſiſt upon; whether one that is a Child of God, but hath apoſtatized from God, and is now returning home to his Father again, as ſome Divines, and *I* think Mr. *An. Burges* ſomewhere ſo expounds it: or whether thoſe Publicans and Sinners in the firſt verſe, at whom the Phariſees quarrell'd

rell'd; I am ſure it cannot be meant, as one of the Miniſters in *London* of late times (whoſe name I ſpare) but if he be living he hath cauſe to be humbled for his blaſphemous interpretation, to make *Chriſt* this Prodigal, and ſo tortured the whole Parable moſt abominably, as one of his own Pariſh, who heard him, and laboured to juſtifie him, told me. But *I* will not labour in this; only if the firſt be meant, then Mr. *Hooker*'s notion fails; for if a Child of God, then he had faith, and was before prepared, though now he apoſtatized wretchedly: but I will yield it, to be meant of a ſinners firſt coming home to God; and for the preparatory works they are very plain; only for *coming to Chriſt*, or to God by a *Mediatour*, there is nothing of that; what our nature is while under the power of ſin, how *delirant*, mad, (*when he came to himſelf*) the ſhifts the Soul will make before it will come home to God, feed on husks with the Hogs, till ready to ſtarve, before it will come home: meditation, or conſideration of his Fathers houſe, *reſolutions* to return, confeſſions, humblings, *ſelf-judgings*, theſe things are clear; in his *ſelf-judgings* let us obſerve what he ſaith, and how Mr. *Hooker* paraphraſeth upon it. *I am not worthy to be called thy ſon, make me as one of thy hired ſervants*: upon which Mr. *Hooker* thus, p. 79. *He is content to be at his Fathers diſpoſing; he doth not ſeek to be his own carver, and ſay, if I may be my Fathers Steward, &c. then I will go home: no, if I can but get into my Fathers houſe, though it were to be a drudge in the kitchin, I will dye rather then go away any more.* So again, p. 98. *He doth not ſay, if I may have half the rule in the family, I am content to live with you; no now he is content to be any thing, if he can but get into his Fathers houſe*, &c. This is the ſum, and upon this he grounds his Doctrine. Very good: But I pray let the Reader obſerve, though the Prodigal were content to be any thing, ſcoure kettles in the kitchin, as Mr *Hooker* ſaith, yet ſtill the Prodigal would be in his *Fathers houſe*, where was *plenty of bread*, for his ſtarving condition; this Mr. *Hooker* acknowledgeth: Now this is no news, we bleſs God we

can experience this, how the Soul, in the ſenſe of its vileneſs, dare not call God *Father*; to think of being a Son, it dares not, oh this is too high a condition: will but the Lord liſt me among his Servants, take me into his family, that I can but get within the door, that he will but own me for one of his family-upright Servants, O what rich mercy will this be, I ſhall adore it for ever: We know the meaning of this, but do we read the Prodigal ſaying thus? *Nevertheleſs, Father, if thou wilt not take me into thy houſe, own me for a hired ſervant, though I ſcoure kettles, but wilt ſhut the door for ever againſt me, never pity, never ſuccour me, give me not one bit of bread, but let me lye without doors in bitter froſty nights, there eat my own fleſh, ſtarve and dye; yet ſince I have ſo offended thee, played the Prodigal, I am content, well apayed, ſatisfied in bearing thy wrath:* This we muſt read in the Parable, elſe Mr. *Hooker*'s dreadful doctrine hath no text or foundation to ſtand upon: and we bleſs God it hath not; for ſtill it's the *Fathers houſe*, and *bread* the Prodigal deſires, Mr. *Hooker* acknowledges, and the Text is clear enough; but a Contentation, to be left in ſin, given up to luſts, ſhut out of doors [Heaven] and dwell in the everlaſting burnings; never to be pitied; no Grace, no Love of God; as theſe have taught us: not a ſyllable of this in the Parable.

Third Argument. If the *end* of God in preparatory works may be, and have been attained without this condition, then this condition is not requiſite. But Gods *end* in preparatory works may be and hath been attained, without this condition: *Ergo*, It is not requiſite.

For the *Antecedent*: What is the *end* of God in thoſe works? Is it not to make the Soul to ſee its need of Chriſt, and now come up to his terms, and accept him? *Is* not this owned by all Divines? Let Mr. *Shepherd* ſpeak, p. 198. *The next end of humiliation is faith, or coming to Chriſt:* So then in his Anſwer to the Queſtion, *What meaſure of humiliation is here neceſſary?* Thus he anſwers: *Look as*

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ſo much Conviction is neceſſary which begets Compunction, and ſo much Compunction as breeds humiliation: ſo, ſo much humiliation is neceſſary, as drives the Soul out of it ſelf to Chriſt. Very good, then Chriſt is the buſineſs in all this work.

For the *Minor*: That this end may be attained, and hath been attained without this condition, I appeal to thouſands, and ten thouſands of precious Believers, who never ſo much as heard of this dreadful condition, till theſe holy men printed it. Yea, if men can attain to ſuch high pitches, to be content, ſatisfied without the Love of God (I do not mean a careleſs content, I do not call that a *high pitch*) Grace, though given up to luſts and damned, ſo long as God hath the glory of his power and juſtice; I think theſe may be more like, not to be driven to Chriſt, then thoſe who cannot endure to hear of content and quietneſs without the Love of God, without Chriſt, without Grace and Holineſs: examine it well, and this condition ſpeaks not one whit of better preparation for Chriſt, but a ſubjection to the Soveraignty and juſtice of God, if it be attainable. In order to which I add the next Argument.

Fourth Argument. That condition which is croſs to the nature of man *as man*, to a Chriſtian *as* a Chriſtian, cannot poſſibly be a requiſite to Faith, and right preparation for Chriſt.

But ſuch is that condition in the queſtion. *Ergo.*

This is a certain truth which I will juſtifie, that, *in all Gods Bible there is not one duty that God requires of his Creatures, which is contrary or croſs to his Creatures happineſs.* Name one. I know the duty of *ſelf-denial*, relations, goods, liberty, life, honours, name, *&c.* muſt all be parted with, when the truths of the Goſpel call for them for Chriſt: very true; but ſtill I am happy, for I have God and Chriſt for my portion. But this condition cuts off all happineſs.

First, It is contrary to man *as* man. I know God requires many duties contrary to the corrupt nature of man, ſo all holineſs, all duty is croſs; but to require ſuch a duty as deſtroyes the very *nature* of man, as he is a *rational creature*, it is moſt abſurd to phanſie ſuch a duty. *Voluntas de neceſſitate appetit finem ultimum, ut non poſſit ipſum non appetere.* It is determined by a natural inclination to its ultimate end, that is, *bleſſedneſs*; it cannot but *neceſſarily* (not with the *neceſſity of coaction*) deſire and court after *bleſſedneſs*: So that it is impoſſible for any man to *will* not to be happy; he muſt ceaſe to be a rational Creature in ſo doing. The Soul then under this work ſtands convinced without any contradiction, the *will* is fully carried after the dictate of the practical judgment, that in union with God, lieth my *bleſſedneſs*; attain but this once, *I* have the thing *I* am ſo neceſſarily inclined to; here is my *ſummum bonum*, in union with him who is *ſummum bonum*; to enjoy him, love him, delight in him, and bleſs him for ever.

Aquin. queſt. diſput. p. 302, 303.

But to be content without the Love of God, to be caſt out from him and damned for ever, (which *content* cannot poſſibly be without an *elicit* Act of the will) is for a man to be *willing* to be ſeparated from his *chief good*; make a man *will* not to be happy; make a man *will* the *ſummum malum*, the greateſt *evil* that can befal a rational Creature; things impoſſible; there is no *ſuſpenſion* of the Acts of the *will* about its ultimate end *Bleſſedneſs*; *will* or *nill* it muſt: *nill* is impoſſible, then *will* it muſt; the *will* is carried out with the greateſt vehemency that a Creature can be carried out here: while then the *will* doth *neceſſarily* (yet *libere* ſaith *Aquin.*) and vehemently court *bleſſedneſs*, at the ſame time, it muſt be *contented*, *ſatisfied*, and what is that but willing? to be without it: where the *will* doth *nolle* with the higheſt vehemency, and that from a *natural neceſſity* alſo, can there be *content*, *ſatisfaction*, &c?

Object. *If you ſay, though Nature cannot do this, yet Grace can do this.*

I

I anſwer: Firſt, But there is no *Grace* yet, for this muſt be before there can be any Faith, ſaith Mr. *Hooker*; it is but a preparation to it, ſaith both he and Mr. *Shepherd.*

Secondly, What can *Grace* do? deſtroy that which is eſſential to Man as a rational Creature, and yet leave him a man, how abſurd are theſe things?

Secondly, This condition is not conſiſtent with a Chriſtian *as* a Chriſtian: What is a Chriſtian, but one that being united to Chriſt, doth now *live by the Faith of the Son of God*, Gal. 2. 20. both his life of Juſtification and Sanctification? but to be *content* to be without Chriſt, without Juſtification, without Sanctification, and remain under his guilt and power of luſts, *if* Gods pleaſure be to have it ſo (a ſtrange *If*, a ſtrange ſuppoſition) this is contrary to the being of a Chriſtian.

Object. *But, ſay you, we affirm, the Soul muſt deſire and chuſe Chriſt, endeavour and labour after him and holineſs.*

Anſw. Very true: but at the ſame time he muſt *will* alſo to be without him and holineſs, unleſs you can tell me, how a man can be *content*, *well apayed*, *ſatisfied*, without any act of the *will*; if any act then *volition* or *nolition*; if *nolition* makes a man *content*, *well apayed*, *ſatisfied*, then my reaſon is gone, and all mens alſo; if *volition*, it is the thing I aim at. It is the *will* of God, as reſpecting, or related to ſuch an object, wherewith I am content.

Fifth Argument. That condition, by preaching of which a Miniſter cannot draw a Soul awakened under ſenſe of ſin to Chriſt, that condition is not requiſite in that preparation to Chriſt.

But by preaching of the condition in the queſtion, Miniſters cannot draw Souls to Chriſt. *Ergo*, it is not requiſite in preparation.

The *Major* is plain: Goſpel-Miniſters muſt endeavour

to

to win Souls and draw them to Chriſt; they are Embaſſadours for him; they woo for him: the Father draws, and the Soul comes, *John* 6. 44. the Soul comes as *ſurely* as if it were *drawn* with many Horſes and Ropes; yet it *comes*, there is the freedom: to draw by coaction of the *will*, God doth not, cannot; ſo Miniſters they muſt endeavour to draw Souls: with what *Cords* is the queſtion? I believe the condition in the queſtion will not be found to be one; all the former works in preparation did but tend to this end, to take off that renitency, reſiſtance of the Soul, whence the Soul would not come, Chriſt will not force a Match: take the Soul come to that degree of preparation I have mentioned, and now with all its Soul it would get a Chriſt if it could, come to him, ay with all my heart, draw and I come. I will help draw you, *Thou knoweſt how thou haſt played the rebel againſt God, now you feel the ſmart of it: 'tis true, now you would have Chriſt, the Love of God, Grace, theſe things would cure and eaſe you; but I muſt tell you, God is Soveraign of his own Grace, gives it where he pleaſeth, and if he will have the glory of his Power and Juſtice upon you, and deny you Chriſt, Grace, Love, and damn you, you muſt be content, quiet, ſatisfied, and willing to be at his diſpoſal as to this point.* O how ſweetly doth this Cord draw to Chriſt? it may prove a Cord indeed, but not to draw the Soul to Chriſt, (for there is not the leaſt ſpiritual Logick in it to draw the Souls to Chriſt) but to help to hang it: however reverend Mr. *Hooker* thinks it is the only way to ſave from the halter: let thoſe that will try it; bleſſed be God for the Cords of the Goſpel, of which, I am ſure, this is none. Is this the way to beget good thoughts in the Soul, of God and Chriſt? that muſt be one way, if ever we intend to draw to Chriſt. This is *wooing* with a witneſs, to tell the Soul this ſtory.

Sixth Argument. That condition which claſheth with the Duties God requires of his Creature, that condition is not requiſite in preparation.

But

But that condition in the queſtion claſheth with the Duties God requires, (being *actually* put, it keeps them from performing their duty.) *Ergo*, That condition is not requiſite.

The *Major* is plain enough; People muſt not be kept from doing that which is their duty at all times. God *calls* me to Chriſt: it is my duty to go to him. God *offers* Chriſt to me: it is my duty to receive him. God *commands* me to believe in him: the higheſt diſobedience that can be not to obey. He *threatens* me with his wrath if I do not believe: I muſt be damned then if I do not believe in him. God *promiſeth* me, if I believe in him, I ſhall have his Love, his Grace, be ſaved: My duty is to believe his *Truth* and faithfulneſs: in my *Baptiſme* God ſealed his Promiſe and his Covenant: it is my duty to make uſe of it, to look to my condition under that Covenant, and believe Gods *truth*, *goodneſs*, *faithfulneſs* in it: In all theſe my duty is to believe, God was *real*, that he did not *offer*, *call*, *command*, *promiſe*, *ſeal* one thing and mean another; God did not mock me, nor dare I mock him. On the other ſide, Mr. *Shepherd* and Mr. *Hooker* tell me, it is my duty to be *content*, *ſatisfied without Chriſt* (for if I muſt be content to be without Gods Love, Grace, and be damned, then I muſt be content without Chriſt) if God *will* have it ſo: But, ſay I, Gods *will* appears contrary, he tells me my duty plainly in all thoſe Heads. There is an *imagination*, a *ſuppoſition*, ſet againſt as plain duties as any in the Bible.

Some thing of this Argument I wrote to Mr. *Shepherd*; his anſwer to it is this; *I do not think that any man in humiliation for ſin is to be careleſly content and quiet* (nor did I ſo underſtand Mr. *Shepherd*) *that God ſhould diſpoſe of him how he will, as caring for nothing, but humbly and meekly, quiet and content he ſhould, as unworthy of any thing* (had *worthineſs* been the thing we ſhould ſoon agree) *which latter may well ſtand with earneſt ſeeking after Gods Love, and Gods threatning the Soul if he do not: as Chriſt that was content to drink the Cup, yet earneſtly*

prayed

prayed againſt it: and this anſwers another ſcruple, viz. *that if a Chriſtian muſt be ſo far humbled, as not to reſiſt God when he comes to do him good, nor yet to quarrel in caſe it thinks the Lord may caſt it off, then how can this ſtand (ſay you) with Gods Command, who bids us ſeek his favour, or with his threatning if we do not?*

This is all the anſwer of this reverend man, I omit not one ſyllable.

In which I deſire the Reader to obſerve; that for the word *quarrel*, it was his putting in, not mine; for I did never intend to juſtifie, that a Creature ſhould *quarrel* with his Creatour; though we read of thoſe in the Scripture that did ſo, in the day of their temptations: but this was their infirmity: This, as I have ſhewn, was another queſtion, and I have ſpoken to this before.

Alſo he may obſerve, that I have not miſtaken the ſenſe of the queſtion, diſputing againſt *careleſs content*: For then I would not have called ſuch a Soul a *damned Saint*, if ſuch a thing be attainable: Yet a ſtrange Riddle, if the thing be attainable in this Soul, under that preparation we have mentioned, and the queſtion ſpeaks of, that the higheſt Act of quiet ſubjection to the Juſtice of God, which no rational Creature can imagine the like, can be performed by one where there is *no Grace* as yet.

So that there is nothing added in Mr. *Shepherd*'s anſwer to my Argument but only this, *A man may earneſtly ſeek for the favour of God, and yet at that time be quietly content to be denied if his pleaſure be to deny it: this he proves from Chriſts earneſt prayer againſt the Cup, yet content*, &c. This is all I have to reply to.

Now to this Anſwer I reply: It is very true, that a man may pray earneſtly for favour from God, or favour of God (taken in a large ſenſe) and yet at the ſame time may, and I will add *ought*, at the ſame time labour for a quiet, meek, contented frame if God will deny it: but this hits not my Argument:

I argued thus: Here is a Command of God lyes upon me, my duty is to anſwer it: Here is a threatning of damnation, if I do not perform my duty: yet at the ſame time here is a duty lyes upon me, to be quietly content without the duty, which I am commanded, and threatned if I obey not: one duty claſheth againſt the other. As *Grace* is my duty, *I* muſt have it, or damned. It is your duty, ſaith Mr. *Shepherd*, to be quietly content, though *God will never give you Grace*, at the ſame time. It is my duty to ſeek my union with God and his Love, he is my *ſummum bonum*; if I have him not I am damned. It is your duty to be quietly content without your *ſummum bonum*, without God, without his Love, if he will have it ſo. So it is my duty to believe in Chriſt, elſe *I* am damned if *I* obey not. It is your duty to be quietly content without Faith and Chriſt, if God will not give him to you, ſaith Mr. *Shepherd*: So that I cannot ſee where the ſtrength of my Argument is touched at all.

For his proof from Chriſt: Let us ſee if the caſe be parallel.

Firſt, To drink that dreadful bitter Cup, was the deſign and intent of God in ſending of his Son, and the intent of Chriſt in coming: Thus *John* 12. 27. when his Soul was ſo troubled that he could not tell what to ſay but this, *Father ſave me from this hour*; he adds, *But for this cauſe* John 18. 11. *came I unto this hour*: he ſhould looſe the end of his coming. And is this the intent, the deſign of God, to ſend all men into the world to damn them if he pleaſe?

Secondly, Chriſt undertook this work *freely*; he was at his own choice whether he would or not. *He gave himſelf*, Gal. 1. 4. Tit 2. 14. *For this cauſe I came*, John 12. 27, Is the caſe ſo with us?

Thirdly, He was able to undertake it, he did go through with it, drunk up his Cup, the dregs of it, bleſſed be his Name, left nothing in it for his poor people to drink of it; Hence *Luke* 22. 15. *With deſire have I deſired this Paſſover*, his laſt, when he ſhould be made our Paſſover, that was next. Is it ſo with us?

Fourthly, True, Chriſt did pray to be delivered from it; when he came to ſmell the Cup, it was ſo horrid, that the human nature flew back, as if he had repented of his undertaking: but Chriſt was not *bound to pray that prayer*, there was no duty in it, obedience to a Command (which is my Argument) but only the human nature, amazed, aſtoniſhed at the dread of what he was now going upon, would have ſaved it ſelf: it did diſcover the reallity of his humane nature, but no ſin in it: whence I leave it to any judicious Reader, whether there be any thing in this Anſwer to take off my Argument.

Seventh Arg. Laſtly; I will not draw my Argument into form, but this I would ſay, bleſſed Lord, what mean theſe worthy men? do we find the ſons of men to be ſo eagerly ſet after thy Love, after thy Grace? are men ſo diſquieted without thy Love, and thy Grace, that we muſt now go teach them, that they muſt be quietly contented and ſatisfied, if they ſuppoſe thou wilt never give them thy Grace? How long may thy poor Miniſters preach, and mourn at laſt that they cannot get one, perſwade not one in a year to care for thy Love, to regard thy Grace? Inſtead of quarrelling with thee, becauſe thou wilt not give them thy Love and Grace, they quarrel with us, becauſe we ſtir them up to ſeek it, and threaten them from thee, becauſe they neglect it: So that certainly of all doctrines this doctrine might have been ſpared. Mr. *Shepherd*, p. 97. ſpeaking againſt ſome, ſaith, *Are we troubled with too many wounded Conſciences in theſe times, that we are ſo ſolicitous of coining new principles of peace?* The ſame ſay I, are we troubled with too many diſquieted Souls for the Love of God, and the manifeſtation of his Grace, that we muſt invent a new way how to quiet them, *not new principles of peace*, but new principles of trouble; heart-ſtabbing principles; to be content without Gods Love, Grace, to be content to abide the ſtate of damnation; to tell the Devil, that if God will give me up to my luſts, and damn me, yet ſo he hath the honour of his Power and Juſtice, I am content.

Bleſſed

Bleſſed be God, for revealing his gracious name, his Chriſt, his Goſpel, Covenant, Promiſes, Seals, we can find better principles for diſquieted Souls out of theſe, than this new one, which *I* never read in any other Author but theſe.

So much for theſe worthy men (as to this point) whoſe perſons as *I* knew, ſo their eminent graces and Miniſterial abilities *I* do moſt highly honour; it being my greateſt trouble in this, that *I* muſt oppoſe thoſe whom *I* do ſo much honour. But Truth and the Lambs of Chriſt muſt be regarded. *Amicus Socrates, Amicus Plato,* &c.

CHAP. VI.

Of Faith in Chriſt. How the Spirit draws the Soul to him.

THe awakened Sinner by this time is looſened and made willing to turn *from* that *term* from which he is called. The next thing is to conſider the *term to* which he is called, *to* which he muſt turn: *Repentance towards God, and Faith towards our Lord Jeſus Chriſt*, Acts 20. 21. was the ſum of *Paul's* preaching to the *Epheſians*. God the proper Object of *Repentance*, Chriſt of *Faith*; Chriſt then is the mediate Object of Faith in effectual Calling, God the *ultimate*. Chriſt, I mean, as *Mediatour*, as Chriſt, God in our fleſh; for as *God* he is the *ultimate*: *Who by him do believe in God*, 1 Pet. 1. 21.

The heart of the Sinner thus prepared (as I have opened) he is now enquiring if there be any way to get out of that ſtate of ſin and miſery, emptineſs of all good, and wants, which he feels himſelf in: the news of a Redeemer is welcome: *Is there ſuch a one?* Yes. *What is he? Is he able to do the work? May one reſt and confide in him?* Yes, he is a *Saviour and a great one*, Iſai. 19. 20. *Mighty to ſave*, Iſai. 63. 1. *May he be had?* Yes, for he calls you. *What are the terms upon which he may be had?* They are but equal, good, ſuch as when you come to underſtand them, you would not have them changed.

A Redeemer muſt be, that the Soul is convinced of: there is no coming to God, a *conſuming Fire*, a juſt Judge, a holy God, whoſe Law I have trampled under foot, and that Law curſeth me to Hell; but I muſt have one to undertake for me; beſides, I feel ſuch a hell of filthineſs within me, ſuch rebellion in my heart, that if I be left alone I am undone: *Price* and *Power* muſt be, or I muſt periſh.

periſh. As then in that term *from* which the Soul was called, the Spirit let in *Light*, which diſcovered the evil of that ſtate, *Conviction* accompanied that light, and *fears* and *ſorrows* followed that Conviction; thus the affections with will did *avert*, fly from, and turn from that *evil*; but how to help it ſelf it could not tell, feeling nothing but ſin, weakneſs, and emptineſs, no righteouſneſs, no ability in it ſelf: So now in this term *Chriſt* and *God*, *to* whom the Soul is called; the Spirit enlightens the Soul to *ſee* the Son, (*Every one that ſeeth the Son*, John 6. 40.) to underſtand him in his *Perſon*, Offices, work of Redemption; it ſhews him the adequate fulneſs in God in Chriſt, to anſwer its deſires and will, the loſs of whatever the Soul ſtuck at, which hindered it from turning from that term *from* which it was called: the Spirit *convinceth* the Soul of the *truth* of all this *goodneſs* diſcovered; it convinceth the man alſo, that there is a fair probability of his enjoying this Chriſt; yea, convinceth him it is his *duty* to come to him; and now he will add a worſe ſin to all the former, if he obey not the Command and Call of God. This ſutable and adequate goodneſs being thus diſcovered, and the will renewed, now the will and affections move ſtrongly towards this Chriſt, that by him the Soul may come to this God; there remaining nothing, but propounding of the terms and agreement to them; which the man being thus far prepared, and enlightened to ſee the Goſpel, *will* renewed, and Spirit ſtill acting, drawing in order of the firſt cauſe, he doth moſt willingly and freely come up to the terms, and takes Chriſt *for my Saviour and my Lord*. Do not miſtake, Chriſtians, when *I* ſay my Saviour, *I* do not ſay the Soul is *aſſured* that Chriſt is *my Saviour*. It is one thing for a Soul to *receive Chriſt for my Saviour and my Lord*, (which all ſound Believers do) another thing to be *aſſured Chriſt is my Saviour and my Lord*, which many Believers cannot attain unto, at leaſt not till a long time. But of this more fully hereafter.

I ſhall but briefly touch theſe Heads, becauſe they are commonly taught and found in many Books: Only to remove

move a block here; if any ſhould think, you have been a long time upon the work, what, have you more ſtill before we come at Chriſt? Alas, when was this enlightning and conviction now you ſpeak of wrought in me?

Firſt, I pray remember what I ſaid in my firſt Chapter about Preparations in general; how the Lord ſanctifies many in their infancy, and are trained up by Parents, that have any Religion in them, in the knowledge of Chriſt, ſo far as their catechizing can help; and many from their childhood are ſavingly acquainted with the knowledge of Chriſt their Saviour, as they are with their ſinful and loſt condition in *Adam*.

Secondly, If the Lord wrought upon you, when you were adult; yet living under the clear preaching of the Goſpel, you had the knowledge of Chriſt in the notion; you thought you knew a Saviour ſo well, that you had him pind on your ſleeve, you might have him when you liſt: but as it was in the former work, you knew the notions of ſin and miſery, before the Lords work on you, and it may be there were no new notions let in, but a Divine light, which made you ſee thoſe notions you had before after another manner than ever you ſaw them before, that now your ſin, miſery and creatures appeared like themſelves: ſo you may have the notions of Chriſt, his Perſon, Offices, Redemption, before you could tell theſe truths before: but you never ſaw their truth, neceſſity and glory, as now you do, under the Spirits working. How quickly had the Jaylour the knowledge of ſin, and of Chriſt, and received him? A very few hours, if it were two, is more than I can prove.

Thirdly, Though you have not obſerved, nor can obſerve, the diſtinct times of theſe diſtinct workings, yet the work is done, and ſo done, as we write. You muſt have *light* firſt to know Chriſt, his perſon, what he is, and his work,

work, and God in fulneſs and goodneſs; you muſt be *convinced* of the *ſufficiency* in Chriſt and in God to anſwer all your wants, neceſſities, deſires; your underſtanding muſt be brought to *aſſent* to all this as *true*, elſe you will never receive nor truſt Chriſt, nor will your will and affections ever go out after God and Chriſt: So that whatever you can obſerve for diſtinctneſs of the Spirits working, which is very ſecret; yet thus it is, and we muſt preach and write, as things are in nature, methodically, or elſe we ſhall be wild Preachers.

So that here is no matter of trouble, if the Lord hath enlightned you, and convinced you in the knowledge of Chriſt, no matter when it was, nor how it was: the work is done.

Concerning the nature of ſaving Faith in Chriſt, wherein the eſſence of it lies, great hath been the controverſie between *Proteſtants* and *Papiſts*; great the difference between *Proteſtants* themſelves: Divines of late years have cleared up the nature of Faith more than ever: yet I ſhall make bold to to caſt in my Mite, it being a thing wherein *I* was exerciſed for many years my ſelf, as to my own ſtate, not being able to find by the Books which then were extant what it was; but if that were Faith, and ſaving Faith, which Mr. *Perkins*, Mr. *John Rogers*, and others had deſcribed, and what my godly Father had taught me in my Catechiſm, *viz.* that *Faith was a ſure perſwaſion of my heart, that whatever Chriſt hath done belongeth to me as if I had done it*, (he had learned it from ſome of thoſe ancient Divines) then be ſure *I* had no Faith: When I heard Miniſters preach againſt unbelief in Chriſt, or faith in him, *I* could not tell what they meant by faith or unbelief; nor do *I* know to this day, when *I* hear ſome men, what they mean by unbelief. Doctor *Ames* in his *Medulla Theolog.* l. 1. c. 2. *Theſ.* 14. 17. cap. 27. *Theſ.* 17. 19. was the Book that firſt gave me ſome hopes *I* might have Faith. A reverend Divine (whom *I* have mentioned in my Epiſtle to the Reader) aſſured me, that what *I* found, and related to him, was ſaving Faith, It is an ill thing,

thing, that in a thing of this moment the Trumpet ſhould give an uncertain ſound; Miniſters ſhould be clear in their preaching.

As ye have received Jeſus Chriſt the Lord, Coloſ. 2. 6. Goſpel-faith, I conceive, is here deſcribed by the *object* of it. The perſon cloathed with his offices, *Jeſus Chriſt the Lord*, By the *Act received*. As ye have received his *Doctrine*, ſay ſome, there is a truth in that, they do receive his *Doctrine* who do believe in Chriſt: though *Grotius* would have the word in the Text, παραλαμβάνειν, to be *Vox propria diſcentibus*, whence he interprets, *Jeſus Chriſt the Lord*, the *Doctrine of Chriſt*: Yet in *Matth.* 1. 20, 24. it is twice uſed of *Joſeph*'s taking *Mary* to wife, where *Joſeph* took the *perſon* of *Mary*, and ſo doth the Soul in its married union with Chriſt, Faith unites the Believers with the perſon of Chriſt: *Union* reſpects the perſon, *Communion* the benefits; *Union* is ever firſt. Hence Doctor *Davenant* well, *Here is a great emphaſis in this manner of ſpeaking; for it is to be obſerved, that he doth not ſay*, as ye have received the Doctrine of Chriſt, or concerning Chriſt, *but as ye have received* Chriſt himſelf: *for by Faith we do not only perceive the Doctrine of Chriſt, but alſo* receive *our quickning Saviour, and lay him up in our hearts for our ſalvation*: Thus he.

Chriſt cloathed with his Offices; ſo *I* underſtand the words: thus the Angel, *Luke* 2. 11. there is indeed the Greek word, σωτὴρ, not this Hebrew word *Jeſus*; but yet this *Saviour* is by the Angel called *Chriſt the Lord*: The quarrel the *Jews* had with him was not about his name *Jeſus*, but that this *Jeſus* ſhould be *Chriſt the Lord*: Let his name be *Jeſus*, they had others of that name before; but the name *Jeſus*, with that Notation which the Angel gave of it, and which they ſaw believing Jews and Gentiles did embrace, this they abhorred afterwards, in ſo much that they would not pronounce it; but if they did unawares happen to pronounce it, then they would puniſh themſelves with a blow on their faces, and uſe another word like it, יי, which by an *Apocope* they framed out of two words

words, ימח שמו, *Deleatur nomen ejus*, *Let his name be blotted out*; to ſee the hatred of this poor people againſt the Lord Jeſus, the Lord haſten the removal of the vail. But in the time of his being in the fleſh amongſt them, that which they oppoſed was, that he ſhould be the *Chriſt*, the Meſſiah; this was ſuch a crime, that whoever did ſay he was the *Chriſt*, it was matter of excommunication, *they put him out of the Synagogue*, John 9. 22. Others of the falſe Apoſtles would not ſtand much at that, but might yield it he was *Chriſt*, but not *Lord*; they would not ſet up him only *Lord* of their faith and lives, but they ſet up the *Servant Moſes* with him, he muſt be joyned to him, this the *Son*, nor his holy Apoſtles would endure.: hence we have it ſo often that theſe three are put together, *Acts* 2: 36. God hath made that *Jeſus*, whom ye crucified, *both Lord and Chriſt*, ſaith *Peter*: the laſt words were the Controverſie, *We preach not our ſelves*, *but Chriſt Jeſus the Lord*, ſaith *Paul*: ſo 1 *Cor.* 8. 6. thus *Paul* in his Benedictions uſeth the words, *The Grace of our Lord Jeſus Chriſt*, eight times.

Non prædicebant Chriſtum Dominum, ſed Moſis conſortum. Davenant ibid.

The eſſence of Faith lies in *receiving* this Perſon in his Offices, Jeſus Chriſt the Lord: *John* 1. 11. we have the word *receiving*, the ſame Verb, παρέλαβον, in our Text, but in the twelfth *verſe*, ἔλαβον, the ſimple Verb: Whence *Grotius*, *Hinc idem eſt*, λαμβάνειν & παραλαμβάνειν

To this *receiving* four things are required, its made up of *Acts* 4.

Firſt, Knowledge of the Perſon and his Offices, his whole work: what *I* am to receive *I* will know; the Soul and Chriſt, by receiving him, enter into a married union; it is myſtical, but real: Will a Woman receive that Man to be her Husband whom ſhe knows not? *John* 17. 3. *This is life eternal*, *to know thee*, *and Jeſus Chriſt whom thou haſt ſent*. *Men cannot believe in him of whom not heard*, Rom. 10. 14. *Every one that ſeeth the Son, and believeth on him*, John 6. 40, There is a *ſeeing* the Son, *underſtanding*, *knowing* him well, before there will be any

believing on him to ſalvation. First *ſee*, then *believe*. Thus he began in the *term from* which he called you; thus he doth alſo in the *term to* which he calls you: the work is rational: no more, only touch it.

This knowledge is of his Perſon, Offices, and work of Redemption; for he muſt be received with all: the Soul ſhall not be miſtaken, let it know what it muſt receive. The *Perſon*: ſuch as is the Perſon, ſuch is the valor of his Offices, and of all the work he hath done. He who hath his ſtate of ſin and miſery layed open to him to purpoſe, Conſcience awakened, guilt lying heavy upon his Soul, and feels the rebellion of his heart, a hell of corruption within him, will never venture his Soul with one who is but a meer Creature: no power meerly created can do that for him, which he feels muſt be done, or he muſt periſh. God in our fleſh, 1 *Tim.* 3.16. it muſt be that muſt make a Redeemer for him, or elſe he muſt lye in his bonds for ever. Here the Socinians Jeſus and our Jeſus differ infinitely: what the Apoſtle ſaith concerning his Reſurrection, 1 *Cor.* 15. 14. *If Chriſt be not riſen, our preaching is vain; and your faith is alſo vain*; the ſame I ſay concerning his Perſon, if he be but man, a meer Creature, let him *die*, and *riſe*, and *aſcend*, both *preaching* and *faith* are but vain; a *meer man* is not a Rock, a precious Corner-ſtone for Faith to build upon: *Fleſh* is too ſoft, too ſandy, to lay ſuch a weight, the weight of a guilty captivated Soul, under laid luſts, creatures and devils, upon. *The Egyptians uſe* men, *and not* God, *and their horſes* fleſh, *and not* ſpirit, *Iſai* 31. 3 What then? They will fail when you come to trial; *Wo to them that go down to Egypt*, v. 1. They were reproved much, and accounted fools, who went down to *Egypt*, to put their truſt in *men*, in *fleſh*, for outward, temporal ſafety, and ſhall we truſt upon one who is *man*, and no *God*, *fleſh*, and not an *eternal ſpirit*, for the eternal ſafety of precious Souls?

It were improper for me, conſidering the ſcope of my Book, to enter upon this diſcourſe, though this is the main pillar of our Chriſtian Religion; if this go, all goes: it

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is a mercy to weak Chriſtians, that God keeps off Satan from troubling of them here: thouſands go out of this world to Heaven, and never meet with one troubled thought about it: yet I fear this Doctrine ſpreads much, but it muſt be amongſt thoſe who never had the load of guilt and ſin lye upon them, it will not eaſily down with thoſe perſons who have felt them: I ſhall ſay no more about it, only ſuggeſt to the Reader a notion or two which I have had; when I read that Text, *John* 3. 16. *God ſo loved the world that he gave his only begotten Son*, &c. when God will ſet forth any of his Excellencies, his Attributes, they appear ſo glorious, that they ſwallow up, they confound the underſtanding of the Creature, it cannot reach them, they ſet him into amazement, and there leave him. If God will ſhew forth his *Power*, his *Wiſdom*, his *Goodneſs*, that God is *ſo* powerful, *ſo* wiſe, *ſo* good, he makes *a world*, and how are our underſtandings confounded, amazed, when we comtemplate theſe Attributes, appearing in the Creature, they are indeed God-like: Would any man demand a demonſtration of the *patience* and *long-ſuffering* of God? Let him but conſider the horrid wickedneſs, Atheiſme, blaſphemy, uncleanneſs, with all the abominations in *England*, and then tell me, if his *patience* and *long-ſuffering* be not *God-like*. So if God will ſet forth the Attribute of his Love in a *gift*, and put his *ſo* to it, that he *ſo loved*, that gift muſt be ſuch a thing, that his Love therein demonſtrated may be like his other Attributes, *God-like*, ſuch as confound, amaze, ſwallow up the underſtanding, as do the other Attributes; for if the underſtanding can graſp it, it is but a mean pitiful buſineſs, not at all becoming a *God*, eſpecially when he puts his *ſo* to it, ſo loved. Then let us view his gift, and ſee whether this gift demonſtrates *Love*, to be *God like*, comparable to his other Attributes. The gift is an *Only begotten Son*: But what is that *Son*, *God* or *man*, or *God-man* in one Perſon? Why? He is but a *man*, *fleſh* as we are, only his miraculous Conception of a Virgin, had not our ſinful nature, he lived a holy life, and died to confirm

his Doctrine, and to ſhew, that all who live as he did ſhall be happy as he is; being now riſen, but raiſed by God, not by himſelf, and aſcended into glory. A goodly buſineſs, an excellent gift to ſet out the love of God by; had his *Power*, *Wiſdom*, and *Goodneſs* in the Creation been no more than this, the *inviſible things of him, the eternal power and Godhead*, Rom 1. 20. had never been ſeen to convince a Heathen by the light of Nature. His miraculous Conception, what is in this? *Adam*'s forming out of the earth was infinitely more miraculous: But this Son had no ſin; no more had *Adam* when God made him; and though he did live without ſin, that is little, the Angels do as much. That he *died*: ſo have many Martyrs more, as bad deaths and worſe, to bear teſtimony to the Doctrine of God, and God will raiſe them alſo. So that if the gift of God be no more than the Socinians *Jeſus*, we will never wonder at this love of God: the Text may well leave out the *ſo* loved, for this is not love, to ſet out a *God* by; our underſtandings can eaſily graſp this, being a pitiful ſmall gift: this is not as he ſaid, *a gift like a thing*: I muſt give like a King. But now for God to ſend his *only begotten Son* (therefore of the ſame *eſſence* with the Father, as Children are of the Father, elſe no Son) the *wonderful*, the *mighty God*, Iſai 9.6. 1 Tim. 3.16. *to take on him* (then he muſt have a *præexiſtence*, for *non ens* cannot *take*) *the ſeed of* Abraham. *Heb.* 2.16. to redeem the ſeed of *Abraham*; that he muſt be *made of a Woman*, *made under the Law*, *that he might redeem them that are under the Law*, *being made himſelf a curſe*, *Gal.* 4. 4, 5. *Gal.* 3. 13. This is a gift indeed; this argues love like a God indeed. The Creation doth not more demonſtrate his *power* and *wiſdom* to be infinite, than this gift demonſtrates his *love* to be infinite; he may well put *ſo* to this love: this confounds, ſwallows up the underſtanding, ſets it in amazement, and there leaves it, as do the other Attributes of God; this love bears a full proportion with his other Attributes. The Socinians *Jeſus* debaſe God, and make his Attributes of *love* unbecoming God.

God. The Socinians make great uſe of *Matth.* 28. 18. *All power*, &c. But that was Gods love to his *Son*, as he had been a *Servant*, and done his Fathers work, this is part of his wages; but his love to *us* is in the *gift* of his Son, and his *dying* for us: *Rom.* 5. 8. there look for the *ſo* loved.

Again in 1 *Pet.* 1. 12. we read, *Which things the Angels deſire to look into*: the word παρακύψαι, to *look into*, is uſed of *John*, John 20. 5. and of *Peter*, Luke 24. 12. when they ſtooped down and looked wiſhly, to ſee whether Chriſt were not in the Sepulchre; and in *James* 1. 25. *Who ſo looketh into the perfect Law*, which the Dutch tranſlate thus, he that *narrowly looketh*; for ſuch looking the Law requireth; it notes a curious prying into that which hath ſome veiled or ſecret rarity in it. *Grotius* ſaith the Apoſtle hath a reſpect to *Exod.* 25. 20. where the Cherubims, the repreſentative Angels, were made with their eyes looking down to the Mercy-ſeat. What our Lord ſaid to the Multitude, *Matth.* 11. 7. concerning *John*, *What went ye out into the wilderneſs to ſee?* ſo may I have leave, with honour to thoſe bleſſed Creatures, to ſay, What is it ye *bow your ſelves to ſee?* What is it you are curious to pry into, a *Socinian Jeſus?* You ſee but a man; yea, but *he is a man, whoſe conception is wonderful in the womb of a Virgin.* But the forming of the woman of the rib of the man, and *Adam* out of the earth, is a thouſand times more wonderful, than the forming of a man of the ſeed of the woman, which concurs to all generations of men. *But he is without ſin*: So are ye, and ſo was *Adam* once; and though now we are fallen, yet conſidering that body of death within, and the temptations that ariſe from thence, and without, from Satan and World, it is a wonder that ſo many Saints walk ſo holily as they do. *But he preached the way to Heaven*: And this was preached before by *Moſes* and Prophets, as well as by the Socinians *Jeſus*: *Enoch*, *Abraham*, the Patriarchs, knew the way to Heaven, and were Pilgrims here, *Heb.* 11. 13, 14, 15, 16. *But he died to confirm his Doctrine*: So have thouſands

παρακύπτειν *propriæ uſurpatur de iis, qui ſtudio intuendi, & penitius introſpicierdi ſe inclinant: quique ſummo ſtudio omnia explorant, ac diligenter fixis oculis intuentur.*

thouſands of Martyrs. *But he was raiſed again the third day:* The Socinians *Jeſus* could not raiſe himſelf; but if God raiſed him, ſo ſhall all the Saints be raiſed as well as he; the time, on the third day, makes nothing; to raiſe the bodies of Saints, dead ſo many hundred of years ſince, is a wonder infinitely beyond the raiſing of a Socinians *Jeſus*, the third day.

And this wonder is to be performed by *our Jeſus*, *John* 6. 39, 40, 44, 54. This work is too hard for the Socinians *Jeſus*; therefore are the Socinians as faulty and erroneous in the Doctrine of the Reſurrection: *Corpora hæc quæ nunc circum ferimus reſurrecturæ non credimus*, ſaith *Smalcius*. Now where is that *Myſtery*? where is that *manifold wiſdom of God*, Epheſ. 3. 9, 10. O ye bleſſed Angels, that ye are ſo deſirous to look into, and find out? Here is no ſuch rare Invention in this Socinians *Jeſus*, to take up the thoughts of a man with admiration, much leſs of Angels. But to ſee *God manifeſt in the fleſh*, 1 Tim. 3. 16. to ſee the ſecond perſon in the Trinity united to that holy thing conceived in the womb of the Virgin, to ſee him made under the Law, yea, made a Curſe, to ſee him *made ſin who knew no ſin, that we might be made the righteouſneſs of God in him*, 2 Cor. 5. laſt. For God to find a way how to juſtifie a ſinful condemned wretch, and yet he be *juſt*, *true* and *holy*, none of theſe Attributes ſuffer, and yet *Mercy* triumph in ſaving a ſinner; yea, that he ſhould find out a way to give his offended Juſtice greater ſatisfaction, while he ſheweth mercy in ſaving ſinners, than he could ever have received, either by the confuſion or annihilation of them: to ſee him reconciling a world of obſtinate and rebellious enemies unto himſelf; and all this by the blood and righteouſneſs of *our Jeſus*, God in our fleſh: to ſee him incorporating Chriſt and his Church, things in their own diſtinct natures as unapt for mixture as fire and water: here is a myſtery indeed, here is manifold wiſdom of God indeed, worthy to ſet the bleſſed Angels on work to find out, worthy to ſet heaven and earth admiring: And now we can ſee good reaſon, why it is ſaid, *Worſhip him all*

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ye Angels, Heb, 1. 6. But the Socinian *Jeſus* hath no ſuch matter of wonder, nor any reaſon why Man or Angel ſhould worſhip him.

To conclude; *Our Jeſus* is he, whom his *Father hath exalted to give repentance to Iſrael and forgiveneſs of ſins*, *Acts* 5. 31. Doth he forgive ſins on earth, *Matth.* 9. 2, 3. and in heaven too? Doth he give *repentance* alſo? Then he muſt give a new heart, a new ſpirit; then he muſt take away the heart of ſtone, and give a heart of fleſh, *Ezek.* 36. 26. elſe he cannot give *repentance*: If he can create a World, *Col.* 1. 16. and *uphold a world by the word of his power*, Heb. 1. 3. If he can create *new hearts* too in giving repentance, and preſerve them; *Jude ver.* 1. *Preſerved in Chriſt*, ſo as none *ſhall pluck them out of his hand*, John 10. 28. then without controverſie *our Jeſus* muſt be *God man*; for a Socinian *Jeſus*, that is but meer man, can never do theſe things.

Let the Reader excuſe me though I have gone beyond my intentions, for I had no thoughts to have written one line upon this ſubject; but that hearing how the Socinian doctrine ſpreads, which ſtubs up our Chriſtian Religion by the roots, I thought it not amiſs to add a few meditations which I have had beſides thoſe I ſaw in Books, and it's poſſible this book may fall into the hands of ſome who are troubled with theſe temptations, and have not other books to help themſelves.

When I wrote this I did not know the Socinian hereſie did ſpread ſo as ſince I have; that it did ſpread ſecretly I knew, but that it ſhould be openly maintained, and books printed, I heard not till I had done.

And now I proceed: The Spirit, I ſay, enlightens the underſtanding to know him in his Perſon, Offices, and work of Redemption, whom the Soul is to receive; *Phil.* 4. 9. *Thoſe things which ye have learned and received*: there muſt be *learning* before there can be *receiving*. The high-way-hearer did never receive the Word, which it ſeems the ſtony ground did, *Matth.* 13. 20. Why did not the high-way-hearer go ſo far as the ſtony ground? The Text ſaith, *ver.* 19. he did not *underſtand* the word of the Kingdom, which it ſeems the other did, but did not ſet down and conſider what it would coſt, *Luke* 14. 28. Hence *John* 6. 45. who *hath heard and learned* of the *Father*

Father cometh to me. He that cometh to Chriſt receives Chriſt: Now what goeth before this *coming*? The Father teacheth it ſemes ſeveral Leſſons concerning Chriſt, the Soul *hears*, and becauſe he hath ſuch a Maſter he *learns*; then follows infallibly that Souls coming: *Iſa.* 53.11. *By his knowledge ſhall my righteous Servant juſtifie many*: by our knowledge of him. Divine knowledge taught by the Spirit, is the firſt thing to make up juſtifying Faith. *Verba notitiæ apud Hebræos*, &c.

But alas how ignorant are the greateſt of thoſe who are called Chriſtians (and muſt be called ſo, elſe they take it in great ſcorn) of the Truths of Chriſt? how little do they know of his Perſon, Offices, or his work of Redemption? put queſtions to them, what ſad anſwers would they give? The ſtory which bleſſed *Pemble* gives us of that fine civil man, who had heard three thouſand Sermons, yet when on his death bed came to be examined about his knowledge, is very famous; how he underſtood Chriſt you may read by his anſwer. *Eſſex* hath been a famous County for preaching, yet one that I know in my Pariſh, being asked, *what is Chriſt?* he could not tell; Is he *God* or *man?* I cannot tell, but I think a *Spirit*. Another on his death-bed, about ſixty years of age, when told him what Chriſt was, what he had *done*, ſuffered, fell a wondering, as if they were things he never heard before; yet catechizing beſides preaching was ſet up in the Pariſh. Little do we know what ignorance is in people.

Sermon upon *Ignoramus*, in his works fol. ed. 559.

Secondly, The ſecond thing required to the receiving of Chriſt, is the *Aſſent*, which the underſtanding gives to all the propoſitions concerning Chriſt, his Perſon, Offices, and works of Redemption, as being *true*: though propoſitions be known, yet if not aſſented to as *true*, they are not received: *I* may know abundance of propoſitions or opinions of other men in Divinity, Philoſophy, Phyſick, but if I do not do, not aſſent to them as *true*, I never *receive* them: Thus when the Soul gives its aſſent to all thoſe things

things as true, Chriſt is received into the underſtanding, the intellectual part; and the ground of this aſſent, being becauſe he who is the *Prima veritas* ſaith it, becauſe of the authority of Gods Teſtimony, who reveals it, this makes that which we call *Hiſtorical Faith*, or *Dogmatical Faith*. Though this *aſſent* alone is not enough to make a *ſaving reception* of Chriſt, yet it is in ſaving Faith, and that without which it is impoſſible there ſhould be any ſaving Faith: *The Spirit convinceth of righteouſneſs*, John 16.10. Thus he carrieth on his work by *Conviction* under the Goſpel; ſo clear and ſtrong in his arguing, that the underſtanding cannot but aſſent to what he teacheth: it is more for the Spirit to convince of *righteouſneſs*, than to convince of ſin (unleſs of that particular ſin of not believing in Chriſt) for in his conviction of ſin, our own natural Conſciences quickly ſtrike in, and help do the work; but for this *Righteouſneſs* of Chriſt, natural Conſcience can do nothing in it.

Fides Hiſtorica differt a Fide Hiſtoriarum.

Concerning Dogmatical or Hiſtorical Faith a few words; Divines in their Diſputations againſt the Papiſts have ſpoken not ſo highly of it, as it may be it deſerves, becauſe ſaving Faith differs from it: commonly amongſt us it is very much ſlighted; what a tuſh do many make of it, to my knowledge. Hence ſome, and thoſe not of the lower form of Chriſtians for knowledge, when they heard what books our Divines, Doctor *Stillingfleet*, and Mr. *Baxter*, have written in defence of the truth of our Chriſtian Religion, have ſaid, they wonder they ſhould buſie their heads about ſuch needleſs ſubjects: When I read over *Alvarez de Auxil.* ſome years ſince, and met with his 49. *Diſputat.* upon that queſtion, *Utrum homo per ſolas vires naturæ poſſit omnibus myſteriis ſupernaturalibus ſibi propoſitiis & explicatis aſſentiri tanquam revelatis a Deo, aſſenſu certo & firmo, ex parte credentis?* When I had read his four Concluſions upon the Queſtion, how he denied it, that man could not do it, my opinion then about Dogmatical Faith not being ſo high though never ſo low as I ſee ſome mens is, I a little wondered at this Popiſh Author;

but ſince I have met with that, which doth ſufficiently confirm me of the truth of what he ſaith, and I ſhall ever honour him the more for what *I* then read in him: while men take all upon truſt, are carried in the croud, ſet quiet, no temptations trouble them, how light do they make of that, which if ever they come to be ſifted, winnowed in the fan of temptations, they will find to be matter of worth: Dogmatical Faith is with them but of little worth, becauſe the Dogmatical Faith of moſt is nothing worth: Let their principles be ſearched into, how little of that Faith will be found to be divine Faith. Lay by theſe principles, that we have been in poſſeſſion of theſe Truths, concerning Chriſt, his Perſon, his Offices, his Redemption, for ſixteen hundred years; this was our Grandfathers and Fathers Religion; it is the Religion of our Nation, all men are of this Faith, our King, Rulers, our Miniſters who teach us are all of this Faith: *I* ſay, lay by theſe principles, which are too ſhort to make a Divine Dogmatical Faith: What other reaſons of their Faith can the greateſt part of thoſe who are called Chriſtians, and do aſſent to theſe Truths, give you? How do men generally condemn the *Jews*, *I* wiſh theſe men would read Mr. *Jackſon*'s third Chapter of *Sect.* 2. of *Juſtifying Faith*, cry out upon them as the baſeſt people under the Sun, becauſe they did not believe in Chriſt, and receive his Teſtimony, which in their eſteem was the eaſieſt thing, and had they been living then, they would have believed in him? *I* do not excuſe the *Jews*, what they might have learned by obſerving the Prophets (which few of them read) and the works which he did, *John* 22. 24. he gave them ſufficient ground for their faith. But though *I* do not excuſe the *Jews*, (who yet had a pretty hard work to believe, in my opinion, and *I* tremble at Gods Judgments) yet thou that canſt thus eaſily condemn the *Jews*, ſheweſt thy ſelf to be a proud, a fooliſh, an ignorant *Gentile*: If thou haſt not learned this, That *Faith is the gift of God*, Epheſ. 2. 8. Every Act of Faith, if it be Divine Faith, even this of *aſſent* to theſe Divine Truths concerning Chriſt: *It is*

given

given you to believe, Philip. 1. 29. even this very *Act is given*. Temptations will learn men to interpret Texts. Though the *Jews* had the Prophets, and Chriſt his preaching and Miracles, yet Chriſt tells us, *John* 6. 65. *No man can come unto me, except it were given him of my Father*: And in *ver.* 44. he ſaith, *None come unleſs the Father draw him.*

Object. *You will ſay this is meant of ſaving Faith.*

Anſw. I deny it not; but obſerve the next words, *They muſt be all taught of God; men muſt hear and learn of the Father before they come*, ver. 45. That *teaching*, *hearing*, *learning*, which are before *coming*, belong to the *underſtanding*; and this *I* am ſure is one effect of that *teaching* and *learning*, that he cauſeth the underſtanding to give this *aſſent*: Hence then Dogmatical Faith in thoſe who come to Chriſt, if Divine Faith, is the Fathers gift.

That this Faith is not ſuch a ſlight thing as men make of it, let me ſhew it a little further.

Firſt, What was the way the Tempter took to overthrow our firſt Parents, and us in them? Obſerve it well, you will find he ſtruck at this Faith of *Aſſent*, this Hiſtorical Faith, *Gen.* 3. 1, 4. *Yea, hath God ſaid, ye ſhall not eat of every tree of the Garden?* He puts the queſtion, and tries their Faith, whether they did believe that which God had ſaid to be true: he tells the woman, *ver.* 4. *Ye ſhall not ſurely die:* Juſt croſs to God, this which was the hedge to keep them from the Tree, he labours to pull down, and he doth that by weakning their faith, in giving aſſent to the Threat of God as being true: having once done that, he quickly attained his deſign: The woman could *aſſent* to him, though not to God.

Secondly, What Faith was that in *Peter* (for *faith* it was the Devil aimed at, appears by Chriſts ſpeech to him, *Luke* 22. 32.) that Satan ſtruck at? Obſerve it, and it was this Hiſtorical Faith: *Peter*, *Matth.* 16. 16. had made

a good confeſſion of Chriſt, *Thou art Chriſt, the Son of the living God.* So again, *John* 6 69. Thinks Satan, this *Peter* is a brisk fellow, very forward in his confeſſions, if I can but get leave of God, to get him into my ſan, I will try what he is, whether he will hold to this confeſſion, it may be he will not be of the ſame mind, though he thus now confeſs, and profeſs he will dye for him and with him: When *Peter* followed his Maſter, and ſtood amongſt the Servants, *Matth* 26.69. to the end; now was the time of winnowing *Peter*, *Luke* 22. 31. and now is that *faith* of his to be tried; for ſo ſaith Chriſt, *I have prayed thy faith fail not*: when the Servant told him, thou waſt with Jeſus, *Mat.*26 72. he *denied with an oath, I do not know the man*: What *not know him?* This is ſtrange. When Chriſt put the queſtion to his Diſciples, *Whom do men ſay that I the Son of man am?* Matth. 16. 13. and when, *ver.* 15. he put it to his Diſciples to anſwer the queſtion, were not you the forward man, that anſwered for all, who he was? And at another time, *John* 6. 69. did you not ſay, *We believe and are ſure that thou art that Chriſt the Son, &c.* it ſeems you did know and were ſure who he was, and what not ſo much as *know* the man now? If your faith were not ſo ſtrong to maintain your confeſſion of him before theſe, but it flabs, muſt you lye ſo abominably, to ſay you do not *know* him? and bind it with an Oath and Curſe: So that *Peter* is far from aſſenting to that truth, which before he confeſſed.

Thirdly, What Faith was it the Author of the Epiſtle to the *Hebrews* did ſo fear, leſt the *Hebrews* ſhould fall from it? Obſerve it well, and you will find it to be this Hiſtorical Faith, concerning Chriſt, his Perſon, his Offices, his Sacrifice, that he was the body, the ſubſtance of all the ceremonial legal ſhadows, which doctrine they had aſſented to, but under temptations were in danger to fall from it; and ſo all perſecutions in the Church did ariſe from their Dogmatical faith; perſecutions did all endeavour to overcome that Faith, in all ages and perſecutions of the Church.

Church. If Dogmatical faith once fall, ſaving Faith cannot ſtand: therefore Satan ſtruck to at this Faith in the *Hebrews*, and all the Churches. Hence again thoſe whiſperings of temptations, not in times of perſecutions, but at other times, *Are thoſe Scriptures you read the Word of God?* Are you ſure of it? *Is there a God?* Are you ſure of it? Chriſtians at firſt ſtartle to meet with ſuch motions, theſe are horrid things indeed; at the firſt on-ſet it may be Satan draws of, not follows too hard, afterward comes again, and follows his motions a little more; at laſt, not only from Satan, but from the unbelief and atheiſme of our own hearts, the Soul comes to be ſo pelted with them, that they make him almoſt diſtracted; and now he that before made a tuſh at Dogmatical faith, is fain to pray hard that God would hold his faith to the Scriptures, and ſtrengthen his poor battered Hiſtorical faith, and can now tell by experience, O *I* ſee all Divine faith is the gift of God.

Titubabit fides ſi vacillat Scripturarum Divinarum Authoritas. Aug. de Chriſt. doct. l. 1. c. 37.

Theſe thoughts have made me move this queſtion with my ſelf.

Queſt. *Whether there be not a great difference between the Hiſtorical faith of a true Child of God and other men? The Child of God gives his aſſent, and the man who is not a Child of God gives his aſſent to the ſame Propoſitions which the other doth?*

Anſw. I have determined in my ſelf, certainly there is a great difference, though both give the aſſent to the ſame Truths.

Firſt, Becauſe the Child of God *was taught by God* his Father, *John* 6. 45. *It* is another kind of teaching he hath than others have; the Spirit, as the Spirit of the Covenant, inſtructs him: Now as by this teaching he ſeeth thoſe divine Truths after another manner than others do, ſo he aſſents to them after another manner; he hath ſtronger Convictions than others have: Where there is a different efficient in this point, there will be a different effect.

Secondly,

Secondly, The Child of God doth experience, and preſſeth ſtill daily more and more for his experiencing of thoſe Truths to which he doth aſſent: So his experience returns this, an addition of ſtrength to his aſſent.

To conclude this Head: Chriſtians do not make light of Hiſtorical faith, O pray that God would give you more of this faith, and ſtrengthen it mightily; by that time you have payed as dear for it as ſome others have done, you will value it at a great rate: Pray, I ſay, read good books that may help you; but above all, let me commend this as the ſureſt and moſt approved way to help you, labour to experience Chriſt in all his work of Redemption; the more you grow here, the ſtronger grows your faith of aſſent; you will be more able to ward and bear off Satans blows, and anſwer the Objections which ariſe from thy unbelieving Atheiſtical heart: you may find Arguments, and help your ſelf to deal with an Atheiſt, by reading of books, and in that you will do well: but you will never be armed ſufficiently againſt Satan, the unbelief and Atheiſme of thine own heart without this. When I was a Boy, I never cared to play at Cudgels with him who was left-handed, and looked a ſquint with his eyes, I could not tell where to have him, I might receive a blow where I was not aware of him; for others I did not much care, unleſs too big for me to beat my Cudgels to my head. For Atheiſtical men, you may make a ſhift to hold up the Cudgels againſt them, by what Arguments you can invent, and read in Authors, though ſometimes they are ſo impudent, bold and ſubtle in arguing, that they would ſeem to beat your Cudgels to your head; but from my own woful heart, and ſquint-eyed, left handed Satan, I have felt ſuch blows come, that no Atheiſt without me could ſtrike; I may read books long enough before I ſhould find an anſwer to theſe Arguments: when a man hath experienced the Redemption of Chriſt, the Promiſes, the new Covenant (for there are the blows given, not about the Commandments, for there is a light within, our Reaſon, which

which helps to confirm the equity and reaſon of the Command) this man hath a Weapon both for defence and offence: of this experimental feeling of the power of Chriſts Redemption, I can ſay as *David* to *Abimelech*, 1 *Sam.* 21. 9. when he had asked *Abimelech* for a Sword, he told him, he had none but the Sword of *Goliah*; *David* ſaid, *There is none like that, give it me.* So ſay I, there is no Sword like this to enter into the field againſt Atheiſm, Lord, give it me: our High-Prieſt Jeſus muſt give it us. I ſhut up this Head with this Rule. *That man who hath the Goſpel written upon the fleſhy-tables of his heart by the finger of Gods Almighty Spirit, that man hath the beſt Argument to prove* to himſelf, *that the Goſpel written in paper with ink, is the Word of God.*

Thirdly, The third thing required to the reception of Chriſt is, the *approbation* of him as *good*, the *beſt good*, ſuch a good as exceeds all that good which the Soul found in that term from which it was called, Chriſt is not propoſed as an object of *bare and naked truth* to be aſſented to, but as a ſoveraign and *ſaving truth*, to do *good* to men: *The deſire of all fleſh*, Hag. 2. 7. When the Soul was called from the term in which God finds it, it was called from *good*; ſo it apprehended it, and approved it; were it the *pleaſure* of his luſts, this was *bonum jucundum*, this held him faſt: was it *profit*, this was *bonum utile*: good there was, be it true, be it falſe in it ſelf, it was ſo to him, and this held him faſt, made the work ſo difficult, ſo ſtrange to him why he ſhould be called away, he is well where he is; now the Soul muſt have ſuch good in Chriſt (*to* whom he is called) laied open to it, as do counterpoize, nay, out-bid and excell all that good which he found in the term from which he was called, and the Judgment, the practical Judgment (not only *Abſolutum*, but *Comparatum*) muſt approve of it to be ſo too, elſe the Soul will never be ſoundly taken off from that term *from* which he is called, nor ever cloſe truly with Chriſt, never receive him *to* whom he is called. Chriſt muſt come into the *will*, he muſt be *received* there, elſe he is never ſavingly received; but

but if he comes there, the *will* muſt be certainly informed that he is *good*, and ſo *good*, to anſwer whatever he calls for there, or elſe he ſhall never be admitted there: *Who will ſhew us any good?* Pſal. 4 6. It is not only the queſtion of wicked men in the good they ſeek after, but it is the queſtion of every man *as* man, every mans *will* is enquiring after *good*, one good or other. Doctor *Ames* ſaith true, *Objectum materiale Fidei eſt immediate aliquod Axioma ſub ratione* veri: *ſed illud in quo principaliter terminatur Fides*, de quo & propter quod *aſſenſus præbetur illi axiomati per fidem*, *eſt ens incomplexum ſub ratione* boni. *Principalis igitur terminus in quem tendit actus credentis, eſt res ipſa quæ in axiomate præcipue ſpectatur.* Let the underſtanding aſſent never ſo much to all theſe things concerning Chriſt as true, if the Judgment doth not *approve* of them as *good*, and *beſt good*, Chriſt will never be truly received. God in his working maintains the faculties of the Soul in their actings, as he made them. *Approbation* belongs properly to the intellectual part; for before any man can *will* a thing, it is preſuppoſed that he eſteems it to be *good*, in the judgment of his underſtanding, and this is to be *approved*. That the *will* muſt be renewed, I do not at all queſtion, whether the Lord doth it immediately or mediately by the underſtanding; I had rather feel the renewing, than diſpute which of theſe two wayes God doth it: but ſure *I* am, if he renews the *will*, then he renews a rational Creature; *If his people be willing in the day of his power*, *Pſal.* 110. 3. Yet the day of his power is not a day of forcing the *will*, which cannot be done by God himſelf; it muſt ceaſe to be a *will* then. *Poſſum*, *volo*, *malo*, have no *Imperative* Mood; then to be ſure the underſtanding and judgment muſt go before. To fancy, that by the Spirits renewing of the *will* immediately, Chriſt ſhall come to have the *chief room* in the heart, though the practical Judgment did not (with all circumſtances and things conſidered) *approve* of him as the *chiefeſt good*, is but irrational. When then the Spirit doth ſhew to the underſtanding, in a Covenant and ſaving way, the excellencies of Chriſt,

Medul. Theol. l. 2. c. 5. Theſ. 13. 14.

Chriſt, the *fitneſs* of him to anſwer the ſtate in which the Soul now ſeeth it ſelf under ſin, miſery, emptineſs and guilt, which moſt affects the Soul, to ſee one ſo fitted for him to help him, and enough to ſatisfie him; when he ſheweth him the Table ſpread in the Goſpel, and ſet with thoſe diſhes, which ſutes his hungry Soul, as ever did Feaſt ſute his ſenſitive appetite, (*Iſai.* 25. 6. *Prov.* 9. 1, 2, 3, 45.) the Judgment immediately *approves*, and the Spirit in that very inſtant in the *will* inclines it as the firſt cauſe, and the *will* determines as the ſecond cauſe, as *freely*, as if there were no preſence of God there, for it acts according to its nature. To think that God works only upon the Underſtanding and Judgment, and lets the *will* alone; or that he works upon the *will* alone, and not at the ſame time upon the Underſtanding, are notions which no rational man will receive.

The fourth and laſt Act that compleats this *receiving* of Chriſt, and makes it *ſaving*, is, the *will conſenting, chuſing*, or embracing of Chriſt, as God propounds and offers him, that is, Chriſt his Perſon cloathed with all his Offices, and compleat work of Redemption. Thus and no other wayes is Chriſt propounded and offered; thus and no other wayes muſt and doth the *will* embrace him, in *conſenting, chuſing, I* embrace him.

God doth not offer *Offices* and *Redemption* without a *Perſon*, nor a *Perſon* without *Offices* and *Redemption*, nor a *Perſon* with *one* or *two Offices*, and *part* of *Redemption*, but compleat, as he hath appointed him a fit Saviour, as fit as can be: *leſs* will not ſerve, *more* is needleſs: who receives Chriſt his Perſon with Offices right, receives him with compleat Redemption; or to receive Chriſt with his compleat Redemption, is to receive him with his Offices; ſo that here is no cauſe of ſtumbling. Thus then you have it:

Firſt, The Spirit enlightened the loſt ſinner, to *underſtand and ſee* Chriſt, in his Offices and work of Redemption, how fit he is, how ſutable for ſuch a Soul in this condition.

Secondly, The Underſtanding being convinced, *aſſented* to all this as *true*.

Thirdly, The Judgment *approved* of Chriſt thus offered, as not only *good*, but the *beſt good* for me, all circumſtances conſidered.

Fourthly, Then ſaith the *will*, *I* chuſe him, give me him, thus and no other wayes, for in Chriſt thus offered *I* am ſatisfied.

This Soul hath rightly *received Jeſus Chriſt the Lord*. What deceits there may be in this, *I* ſhall touch in its proper place.

I put in *conſenting* or *chuſing*, if any ſhould quarrel with me about *conſent*, as if it did properly pertain to the *underſtanding* and not to the *will*, as ſome of late had rather call this act *complacentia* than *conſenſus*. I would not trouble my ſelf about it, only becauſe *conſent* hath commonly by the School-men, and other Learned men, been appropriated to the *will*, therefore I put it in; as appears by *Aquin.* (*a*) *Vaſquez* (*b*) *Valentia* and (*c*) *Bradwardina*, that the *will* doth come in to make up a ſaving reception of Chriſt, this I aim at; and ſure I am, that *choice*, *election*, belongs to the *will*, if *conſent* doth not; but it was wont to be ſaid, *aſſent* to the *underſtanding*, *conſent* to the *will*.

(a) *Sam.* 12. q. 15. a. 1.
(b) *In eandem quæſt.*
(c) *De cauſa Dei*, p. 741.

That Chriſt can be received ſavingly, and not into the *will* I think will hardly go for ſound and ſaving doctrine: And if ſo, then ſure I am he cannot come there but by *choice* or *conſent*. I know *Vaſquez*, though he be peremptory that *conſent Subſtantialiter* belongs to the *will*, yet makes a difference between conſent and election, *ibid.*

* *Exercit. Eth.* 16.

* *Herebord*, in anſwering to an Argument which ſuppoſeth *Faith to be only in the mind or underſtanding*, tells his Adverſary, that *Ameſius*, with other famous Divines, eſpecially the *Engliſh* † Divines, do place *Faith* in the *will*, and make knowledge and aſſent but conditions of Faith that went before it: but the common opinion of moſt, place (ſaith he) Faith both in the *underſtanding* and the *will*. Mr. *Jackſon*, who will not own any real diſtinction between

† *Ames. Medul. Theol.* l. 1. c. 2. *Theſ.* 2, 3.

tween the understanding and will, and so doth not appropriate Faith to the understanding or will, yet saith he, *Such as do acknowledge a real distinction between them, or in their acts, should rather place it in the* will, *because the objects of it are rather moral than meerly speculative; nor can we ever understand them aright, but we must understand them as good to us.* With this agrees that which I quoted before out of *Amesius: Objectum Fidei est immediate semper aliquod axioma sub ratione* veri: *sed illud de quo & propter quod assensus præbetur illi axiomati per fidem est ens incomplexum sub ratione* boni. In the next Thesis he gives the reason: *Actus enim credentis non terminatur ad axioma sed ad rem, fatentibus Scholasticorum clarissimis. Ratio est, quia non formamus axiomata, nisi ut per ea de rebus cognitionem habeamus. Principalis igitur terminus in quem tendit actus credentis est res ipsa, quæ in axiomate præcipue spectatur.* See him also in *Medul. Theol.* l. 1. cap. 2. *Thes.* 2. 3. Justific. p. 35.

First, Let us consider the state the Soul is now in, it is under the sense of the greatest *evil* that a Creature can be; it is not the *assenting* to *truths* which doth heal him and remove his evil: Let him *receive* a thousand truths, be they never so spiritual, they leave him under his *evil* still; but it must be an object that is *good*, conquering and removing all that evil which he feels that heals him; then Faith doth not heal him, but as it brings in this *good object*, and it must then be brought into the *will* if *good*, and *as* good.

Secondly; Faith is set out by *coming* frequently, *John* 6. 44, 45, 65. *&c.* men do not use to go on their heads; but surely the *will* must come, else there will be no coming to Christ: *Let him that is a thirst* come, *and whosoever* will, *let him drink of the water of life freely*, Revel. 22. 17. *You* will *not come to me that you may have life*, John 5. 40.

Thirdly, Faith is set out, by *trusting, resting, leaning, staying to* and *upon* another; all these we shall find belong to the *will*, to the vital part, and not the intellectual properly; שען כטח סמך חסה

perly; all of theſe implying it is ſome *good*, they truſt, reſt, ſtay, lean upon another for. I do not quote the Texts, they are known to him who obſerves and underſtands the Scriptures.

Fourthly, Faith is the great condition of the new Covenant of the Goſpel, we are *juſtified* by Faith, *ſaved* by Faith. Shall a man be intereſted in the Goſpel, ſhall he be juſtified, ſaved, by an Act which concerns the intellectual parts only, and leave out the *Will*, the vital part? *That Chriſt may dwell in your* hearts *by faith*, Epheſ. 3 17. *With the* heart *man believeth unto righteouſneſs*, Rom 10. 10. I know the *heart* doth often expreſs the whole ſoul; and ſo it doth here, but not the *underſtanding*, without the *will*. Faith hath a great room in mans Soul, which produce ſuch great effects.

Fifthly, By *believing* the Soul is married to Chriſt: Married union is made up by Faith: this marriage is often mentioned in the Goſpel, *Rom.* 7 4 *Revel.* 19. 7. *Epheſ.* 5. 32. 2 *Cor.* 11. 2. But can Marriages be made without the *wills* of both parties conſenting? Is not that queſtion firſt put, *Wilt thou have this man for thy wedded Husband?* Doth ſhe not anſwer, *I will*, or elſe no Marriage? This is as true in the ſpiritual Marriage. There can be no *union* without the *will receives* him.

Sixthly, God *offers* Chriſt, a Perſon with Redemption: Do we receive a thing *offered* with our underſtandings or wills? With the will ſure.

As to that Objection, *One Grace cannot be ſeated in two diſtinct faculties*, I intend not to trouble my ſelf about it, ſince it muſt firſt be proved, that theſe faculties are ſo really diſtinct, which *Scaliger* *, *Durandus*, with many others, deny: Hence bleſſed *Pemble*, being of the ſame opinion, againſt the diſtinction of theſe faculties (as was Mr. *Jackſon*) ſaith, *We do not appropriate Faith either to the* underſtanding *or the* will, *nor yet refer it to both as unto two diſtinct faculties; but we place it immediately in the whole intellectual nature, whether of mans Soul, or of Angels.* If theſe faculties be found and proved by Philoſophy to be diſtinct,

* *Exerc.* 307. ſect. 3, 4, 15. *Vind. Gra* p. 201. 205.

diſtinct, whence is the impoſſibility of one *grace* being in two faculties proved? Not from Scripture I am ſure, for that gives faith to the whole Soul. And why muſt it be thought abſurd in Philoſophy to ſay, the ſame thing may in divers reſpects be referred to divers ſubjects, as theſe ſubjects are not altogether ſeparated, but conjoyned among themſelves? What ſaith *Bonaventure*, quoted by *Vaſquez*, of conſent? *Bonavent. exiſtimat conſenſum eſſe, concordiam quandam actus intellectus judicantis, & voluntatis præoptantis, & adutramque facultatem intellectus & voluntatis pertinere.* If conſent may belong to two faculties, why may not faith as well? *Vaſquez* concludes well of conſent: *Conſenſus denotare videtur, concurſum voluntatis cum intellectu, ad ſentiendum idem, quod intellectus ſentit.* Nor doth *Aquinas* deny, but that one vertue may be in two faculties, or powers, accordingly he tells us how it may be *. B. *Auſtin* ſaith of *Liberum arbitrium*, that it is, *Facultas voluntatis & rationis*: So it belongs to both faculties. * *Aquinas* anſwers, that *Auſtin* ſaith ſo becauſe, *Ad Actum liberi arbitrii homo ordinatur per utramque potentiam, licet non immediate:* Agreeable to what others ſay, *Libertatis exercitium & uſus eſt radicaliter, vel directive in intellectu, formaliter in voluntate.* But however this Objection hath nothing in it, of divine ſtrength, to weaken what we have affirmed.

12. q. 15. a. 1.

* 12. q. 56. a. 1. Quæſt. Diſput. pag. 314.

Fides qua creditur eſt habitus { *Intellectuus.* / *Voluntatis.*

Doctor *Ward*, *Detem.* p. 180. See *Leyden Profeſſion*, *Synopſis* Diſp. 31. Theſ. 15. 16.

To leave theſe knots, and come to our plain work; we have left Faith ſeated in the *will*: this is the thing which is contended about, who ſhall have the *will*, Luſts and the Creature, or God and Chriſt? I have ſeen a practiſe at many dinners made at Marriages, after the Offerings are made, the Brides Gloves are thrown upon the Table, and then two of the young men, who will ſhew their gallant ſpirits, offer for the Gloves; one offers ſo much, the other offers

more; the other offers again, and out-bids him; ſo they go on till one layes down ſo much that the other will not out-bid him, then he that offers moſt carries away the Gloves in triumph, the ſtanders by applauding him; the Gloves not worth a quarter of the money that he hath layed down, only he hath ſhown his gallantry, got ſome credit, a friend to the Bride, this contents him. This ſomething reſembles the way of God and Chriſt with the *will*, in oppoſition to Luſts and the Creature: Fleſh and Chriſt offer for the *will*, who ſhall carry it: the Soul being prepared, as before we have ſhewn, there is a great advantage which Chriſt hath in his offering for it why he ſhould carry it. *Pleaſures*, *profits*, *riches*, *honours*, are the great things with *liberty* and *eaſe* from troubles, which Fleſh doth offer for the *will*: Yea, ſaith Chriſt, but who ſhall ſave thee from that wrath which is coming upon thee, and which now thou art ſenſible of will befall thee, for being a ſlave to thy fleſh, thy luſts, the creature ſo long? that wrath being infinitely more evil, than is that good which Fleſh offers: I offer them *deliverance from wrath to come*, 1 *Theſ.* 1. *laſt ver.* this is fair bidding for the *will*, that lieth under the fears of this wrath, if God doth but cut aſunder the thred of life: But if this be but only *privative*, and you muſt have *poſitive* good to ſatisfie your hungry appetite, let Fleſh offer: Fleſh offers fair *promiſes*, and what it doth is more by promiſes than performances. Chriſt, who is the *Yea* and *Amen of all promiſes*, 2 Cor. 1. 20. he offers, *exceeding great and precious promiſes*, 2 Pet. 1. 4. and will perform all to a word, as he did to *Iſrael*, *Joſhua* 23. 14. 1 *Kings* 8. 56. Fleſh offers *pleaſure*, Chriſt offers *Redemption from fleſhly pleaſures*, thy Soul ſhall not any more be a ſlave to it, I will make thee *free indeed*. John 8. 36. Thou ſhalt feel what a pleaſure it will be to have theſe chains taken off, and to be above thy luſts. Thou ſhalt *drink of the rivers of my pleaſures*, Pſal. 36. 8. even the pleaſures of my Love and Grace: ſtay but a while with patience, and *pleaſures for evermore*, Pſal. 16. 11. Fleſh bids *eaſe* and *liberty* from trouble, Chriſt bids *Peace*

in

in Conſcience, peace in Heaven, pardon *in boſome*, John 14. 27. and 16, 33. Fleſh bids riches, Chriſt bids *unſearchable riches*, Epheſ. 3. 8. Fleſh bids the love and favour of great Perſons, Chriſt bids *the love of his Father, and his love*, John 14. 21. To conclude, to beat Fleſh quite out, ſaith God, I give thee *my ſelf*, I give thee *my Chriſt*, whatever Fleſh bids, make the beſt, it is but *temporary*, what I bid is *eternal*, 2 *Cor.* 4 *laſt*. The Soul being under the work of the Spirit, is enlightened to ſee all theſe things in their reallity, and enabled to underſtand the glory and good of them, and thus the Lord carries away the *will* in triumph; he hath out-bidden the Fleſh; the bleſſed Angels, they rejoyce at this work, *Luke* 15. 10. *There is joy in the preſence of the Angels of God over one ſinner that repenteth*. But what haſt thou gotten, ſweet Saviour, that thou art ſo pleaſed in thy victory? *Pſal.* 110. 3. What? I have got thy *will*: A huge booty, Lord, not worth the taking up, nor worth the ten thouſand part of what thou haſt offered to win it; thou haſt but pulled trouble upon thy ſelf in getting it; now thou haſt a ſinful, wretched, guilty, peeviſh, froward, pollured wretch to pardon, to cleanſe, to take care of, one that will try thy patience; ſmall reaſon why thou ſhouldſt triumph in thy winnings: Be it ſo, yet my Father hath the glory of his Grace and Mercy, I have the glory of my Love and Redemption, *I ſee of the travel of my ſoul, and I am ſatisfied*, Iſai. 53. 11. To eternity then, let thy Fathers Grace and Mercy be adored, thy Love and Redemption admired.

Thus it is Chriſts *out bidding* of Fleſh and the Creature which ſtrikes the main ſtroke in the anſwering of the *Call*. And now the *will* being renewed, and the Spirit preſent in this work, to make clear to the *will*, the *will* comes off moſt ſweetly, freely, never acted more freely, with more ſweetneſs than now, though ſtill there lye a corrupt old *Adam*, that is groſs to this, but at this time it is ſo overpowred with Grace, that it appeareth not in the *actings* of it; and the dominion of it is for ever broken.

Janſenius

Jansen. Aug. tom. 3. l 4. c. 1. Caelestii quadam & ineffabili servitium, &c.

Jansenius moves this Question, *Quid sit medicinale Christi Adjutorium secundum Substantiam?* Or thus: Wherein lyeth the efficacy of that which the Schools call *gratia efficax?* What is it that makes it so? He answers in blessed *Austin's* words, *Victrix delectatio*, an overcoming, a conquering delight: or thus in his own words, *It is nothing else but a certain heavenly and unspeakable sweetness, or spiritual delight, by which the will is prevented and bowed to will and do whatever the Lord commands it to will and do.* He spends eleven Chapters in proving, that this conquering delight, and *heavenly sweetness*, which the Lord lets in to the Soul, is that which makes Grace to be efficacious in Conversion, and in overcoming any temptation: he that reads his Chapters will find how experimentally he writes: Now if by this conquering delight, and heavenly sweetness, he understands the joy, the rest, the sweetness the Soul finds in possessing the Object which it loves and desires, as when God shines upon the Soul, and gives it to know his Love; this is rarely found in the first Conversion now, though in the Gospel-Converts it was known, to commend the Gospel, in the first preaching of it, to fit them for sufferings for it. The Apostles being to travel up and down, could not abide fixed with them to help them; but yet a *conquering*, an *out-bidding Good*, having a pleasing sweetness attends it, the Lord doth present to the *will*, which draws the *will* sweetly after it, and makes Calling to be *effectual*, and without it there can be no sound Conversion; by this the Soul seeth a reason to move *to this term*, unto which it is called; for all that pretended good, which held the Soul fast in the term *from* which it was called, is all answered, out-bid, and conquered.

This *Victrix delectatio*, B. *Austin* makes so much mention of, because he had found it in his own experience, how the Lord took him off by it, when he was under that great Conflict how he should part with his lusts; *Christ threw them out, and cameſt in thy self, more sweet than all pleasure, then*, saith he, *of a sudden how* sweet *was it for me*

Confess. l. 9. c. 1.

to

to want the ſweetneſs *of thoſe triſles*; and *thoſe which before I feared to looſe, it was now my joy to let them go.*

Thus *Stella* interpreting thoſe words, *Luke* 14. 23. *Compel them to come in*, ſpeaks moſt excellently: How doth the Lord compel men to come in? Two wayes, ſaith he.

Firſt, By ſhewing to the *will* ſuch good, that the *will* cannot but deſire it.

Secondly, By removing and hiding all evil; and whereas the object of the *will* is *good*, God can repreſent to the *will* ſo much *good*, that the *will* cannot but love that *good* which it ſeeth; and this is no compulſion of the *will*: *Quia voluntas naturaliter fertur in bonum.*

Thus we have the two laſt things which I opened, as required to a true receiving of Chriſt, proved: and here let me only leave this word to many Chriſtians, who when they read of ſuch a mighty power that God puts forth in the day of Converſion for of Faith cloſing with Chriſt, *Pſal.* 110. 3. *Epheſ.* 1. 19, *&c.* they apprehend God puts forth ſome ſtrong Act, whereby he bends or bows their wills, and makes them by mighty power of his, as it were by force, to come up to his terms in offering of Chriſt, and they have not felt ſuch a force or powe, but have found their hearts ſo willing to accept him upon thoſe terms, and bleſſing God for ever, may they but have him for their Jeſus, and God for their God, it is the beſt bargainn that ever they made: hence not feeling ſuch a power as they imagined, their faith is not found. Now this is a groſs miſtake, yea, though God wrought upon thee when thou wert adult, and hadſt played the Rebel againſt him before in thy life, following thy vile luſts, when God hath been preparing of thee before, and thy *will* renewed (whether mediately, by working on the underſtanding firſt in order of nature, though in order of time together, or whether immediately, I diſpute not, though I incline to the firſt) thy heart comes up moſt freely and ſweetly to thy cloſing with Chriſt, as if there were no power at all put forth

upon the *will* by God, becauſe by out-bidding of all thy luſts, and ſetting before thy hungry will, ſuch a *Goſpel-Feaſt* (as I mentioned before) and helping of thy underſtanding clearly to ſee it and taſte it, though he doth ſtill concur with the will, it comes off as freely as ever it did in making of a bargain in which thou wert ſure to gain a thouſand pound, without any ſuch ſenſible reluctancy and reſiſtance at that time: That thou wilt find rebellion and reluctancy enough afterwards, againſt the wayes of Chriſt and holineſs, I deny not, and too much, enough to make thee groan; yet ſtill thy *will* holds the ſame towards Chriſt, who deſtroyes the dominion of that rebellion, though he doth not remove the trouble of that rebellion.

As for that *mighty power* which the Goſpel ſpeaks of in thoſe who did believe, let others judge as they pleaſe, yet for my part I do not think it is meant only of that power which God puts forth upon the will, but upon the underſtanding alſo, in cauſing that *Faith* of *aſſent*, which ſo many Chriſtians make light of; for to have the *Jews*, who had been trained up above a thouſand years (that Church) under *Moſes* Diſcipline: all thoſe things commanded by God, and they bound to obſerve them; to have ſo many Scriptures ſpeak as if that Adminiſtration ſhould be *for ever*; and to ſee Chriſt in the fleſh ſo low in his ſtate of Humiliation, crucified, *&c.* for theſe to lay by all the ceremonial worſhip, to entertain this low deſpiſed perſon, to look on him in whom they *could ſee no beauty why they ſhould deſire him*, Iſai. 53. 2. not only as man, but God in our fleſh, (the *Jews* underſtood him right, *John* 10. 33. and *Matth.* 9. 3. and had not Chriſt been God, he would have rejected it with abhorrency, as being a horrible ſin, as bad as the *Jews* made it, for one to make himſelf God, who was not ſo) to renouce their own righteouſneſs, and venture their ſouls only upon him For the Gentiles, *Epheſians*, *&c.* who had alwayes been nurſed up under dumb Idols, but their forefathers Religion, upon the preaching of a plain fellow, *Paul*, and other Apoſtles,

Apoſtles, to believe on the true God, renouncing their falſe gods; and not only ſo, but which is much more, to believe on one Jeſus Chriſt, a deſpiſed crucified perſon, one whom they never ſaw, to believe him to be *God-man*, to fly to his righteouſneſs and blood, venture their immortal ſouls and ſalvation upon him: So to believe theſe Truths, to aſſent to them, which were the ground, why they left Idols, Luſts, and embraced Chriſt and holineſs, in ſpight of perſecutions: though the *Jews* and Gentiles did ſee miracles, which did help to confirm the Doctrine of Chriſt, yet I muſt ſay, it was a mighty power of God, to make them *aſſent* to and believe theſe Truths, being ſo ſupernatural, ſome ſo much *above*, though not *contrary* to reaſon, and alſo croſs to fleſh and blood. Though I will not contend about the queſtion, whether the power of God were more in making their underſtandings to *aſſent* (I ſpeak of thoſe who were ſound believers, not others) to thoſe *Truths*, or their *wills* to conſent and embrace the *goodneſs* held out in thoſe true Propoſitions? Yet I will affirm, it was a mighty power of God; and well might it be ſaid, *It is given you not only to believe, but to ſuffer*, for thoſe Truths, which you do believe and aſſent unto, *Phil.* 1, 29. Neither was this the mighty power of God only then, but it is now alſo; and ſome have felt it under temptations, though moſt make nothing it, becauſe it hath been a Religion owned above ſixteen hundred years, our Fathers Religion, and all the Nations hereabouts of the ſame profeſſion; all which are poor grounds to make up Divine faith. The firſt news I had of this temptation was, when above twenty years ſince, being about the Mediterranean, and lay in danger of Turks, who then were exceeding ſtrong and buſie: In caſe I ſhould be taken by the Turks, what have you for your Religion to make you give aſſent to your Goſpel? The Turks, and thoſe who profeſs the Mahometan doctrine, are far more numerous than Chriſtians are; have been in poſſeſſion of it a thouſand years, and much of this ſtuffe was ſuggeſted; whence I ſaw preſently, and have ſince many times learned by ex-

perience, that thoſe grounds upon which moſt Chriſtians go, will ſignifie little to bear up a man in day of temptations: and ſtill I muſt and will ſay, to work up a Soul to ſuch an aſſent, as is Divine faith, in a day of temptation eſpecially, there is required a great power of God. It is true, God doth not let many of his weak (as to Intellectuals I mean) people be tried here, yet the Truth is real, although God ſpares you, and do not ſlight it.

If then after this diſcourſe you ask me, *What is ſaving Faith in Chriſt?*

I ſhall anſwer: *It is that Grace whereby we receive Chriſt as he is offered to us in the Goſpel, and ſo reſting upon him for Salvation.* *inf.* 203.

By *receiving* I intend that Act of the Will, which I mentioned in the fourth Head, yet including the other in the underſtanding, I ſhall open it by a plain Similitude preſently. *As he is offered, &c.* he that receives him not as he is offered, doth not receive the Chriſt that God in the Goſpel offers, but a Chriſt of his own making. I ſaid, it was the Perſon of Chriſt cloathed with all his Offices, or compleat Redemption. This reception makes the *union*. Having thus received him, now *reſt upon him for ſalvation*: by *ſalvation* is underſtood all the benefits of Chriſt, which are ſalvation begun, prepare and make fit for ſalvation to be compleated in glory: thus we reſt upon him, for pardon, juſtification, peace, holineſs, mortifying of corruptions, ſupport againſt all temptations, grace to perform duties, and perſeverance in all theſe: There are abundance reſt upon Chriſt, or truſt to him for ſalvation, therefore I ſaid, *ſo* reſting: How is that? As you received him: How did you *receive him?* As God offered him: This muſt be looked to, elſe your reſting upon Chriſt is but in vain. But this *ſo reſting* takes in *communion*.

To open this by a plain Similitude of marriage. Such a perſon firſt offers himſelf to a Virgin, ſeeks her good will and conſent to take him for her Husband; the perſon

ſon being not well known to her, ſhe tells him, Sir, you are but a ſtranger to me, though I have heard of your name, yet I have no ſuch knowledge of you as to give anſwer to ſo weighty a queſtion; give me time to enquire after you, that I may know whom I marry, if I ſhould give conſent: This is but reaſonable, ſaith he, and bids her do ſo, She ſets her wiſeſt and moſt faithful friends on work to enquire after him, for his eſtate, temper, converſation, &c. The buſineſs is, what *good* ſhe is like to have in taking him: if thoſe whom ſhe intruſted, being wiſe and faithful, bring in full and clear teſtimony, that the man is, for perſon, temper, education, eſtate and converſation, ſuch a one as ſhe may be happy in; now ſhe hath *knowledge* of him, now ſhe *aſſents* to the truth of what her friends report to her, being wiſe and faithful. *and aſſured that he is true and real in his offer, he doth not mock her*; her judgment approves of him, as one fit to make a *good* Husband: Then her will conſents and takes him. When the publick Miniſter(as it ought to be and was in Commonwealths well governed, and Churches) comes to marry them, his queſtion is, *Wilt thou have this man*, &c. She anſwers, *I will*: Then he ties the marriage knot. Here is *union*, they twain now are become one fleſh; he hath taken her, and ſhe hath taken him into marriage covenant and union. She now being *united* to him, *reſts* upon him, *truſts* to him, goes to his purſe for whatever ſhe wants, ſhe lives upon him, this is *communion* in his goods.

Thus it is in the ſpiritual Marriage; the poor awakened ſinner hears that Chriſt offers himſelf unto it: if it be one who never heard of Chriſt, as Jaylour, and thoſe Chriſtians converted from Heatheniſme, then *Paul muſt ſpeak to him the Word of the Lord*, Acts 16. 32. If others have heard the Name of Chriſt, have general notions of him, while they read the Goſpel, or hear it preached, the Spirit joyns with it, as it did with *Paul*, and teacheth the Soul the knowledge of Chriſt; that the Soul ſeeth Chriſt and knows him ſo as it never knew him before; though it knew ſome of the ſame notions. The Spirit teacheth the

goodneſs

goodneſs of Chriſt, this the Soul needs; the ſame Spirit aſſureth the Soul of the *truth* of what he teacheth, and draws the underſtanding to aſſent to all this Doctrine as *true*. But if the queſtion be, *Is Chriſt reall and true in his offer to ſuch a vile wretch as I am?* He aſſureth the Soul, from the Offer, Call, Command and Promiſe of Chriſt, that he is true, and doth not mock it. Aſſent is given here alſo. The Judgment *approves* of Chriſt exceedingly, no good to him, I am happy for ever in having him; now the Soul having thus *heard and learned of the Father*, *John* 6. 45. both the excellency, goodneſs, and truth in all: now the Will comes off freely, *take him?* ay with all my heat. *The door is opened to Chriſt, who ſtood knocking*, Rev. 3. 20. *He hath opened the heart of* Lydia, *Acts* 16. 14. The *will* thus taking him, and giving up it ſelf to him as thus offered, *union* is made; Chriſt and the Believer are become *one* myſtically; upon this follows *communion*; the married believing Soul *reſts* upon him, truſts to him for all its wants, till Chriſt hath brought the Soul to his Fathers houſe, and to himſelf in glory.

This is Faith, Chriſtian and ſaving Faith, that which will carry thee through if thou haſt it, and improveſt it, daily ſpending upon Chriſt his Stock, who hath never the leſs, do you and all Believers ſpend what you can. Whether thou haſt attained as yet to that *aſſurance*, that this Chriſt and all his benefits are thine; If thou haſt a ſtormy and dark Voyage, and canſt not ſee the Sun, many ſad fears I know thou mayeſt have, and ſorrows enough, yet this faith will carry thee ſafe to Heaven at laſt. It is by grounded *aſſurance* that thou art *comforted*, but it is by this faith thou art *ſaved*. Which that *I* may make good, let me prove, that this faith, which *I* have deſcribed, is Goſpel or ſaving faith. And before *I* come to that, let me ſpeak to one Queſtion, which will help to the clearer proof of what *I* have affirmed, if that be removed.

Queſt. *Whether the eſſence of ſaving Faith doth lye in a* particular perſwaſion *and* aſſurance, *that Chriſt with all his*

his redemption is mine, *that I ſhall have life and ſalvation by his means?*

Or aſſurance of Gods favour to me in particular, and forgiveneſs of my *ſins?*

Thus we have been catechized, thus we read in eminent, holy men, maſter-builders, againſt whom though we may argue, for Truths ſake, and for the ſupport of thouſands of true believers, yet for their abilities, holineſs, Goſpel ſimplicity, ſpiritualneſs, I fear few of us ſhall ever reach them: their memory is precious. Definitions give the eſſence, or elſe they tell you nothing. The queſtion lies in that *particular perſwaſion*, *aſſurance* that Chriſt is *mine*, that *my ſins* are forgiven, as our ancient Divines have affirmed: our later Divines have ſpoken exceeding well to it: yet give me leave, upon the Reaſons I before mentioned, to caſt in my Mite.

That the eſſence of ſaving Faith doth not lye in that particular perſwaſion, or aſſurance, that Chriſt is mine, and my ſins forgiven, I thus prove.

First Argument. *That is not the eſſence of ſaving Faith which Goſpel-Miniſters cannot preſs all men to, but they muſt preſs moſt to believe a Lye.*

But to preſs all men to particular perſwaſion, or aſſurance, that Chriſt is theirs, forgiveneſs theirs, is to preſs moſt men to believe a lye.

Ergo, *Particular perſwaſion or aſſurance that Chriſt is mine, forgiveneſs mine, is not the eſſence of ſaving Faith.*

The *Major* is plain: Goſpel-Miniſters, who preach the Goſpel of Truth, and him who is the *Way and Truth*, and cannot lye, *Tit.* 1. muſt not preach that, or preſs people to believe that, which if they do believe, as they are preſſed, they muſt moſt of them believe a *lye*; this were horrible. Now Goſpel-Miniſters are to preſs all men who hear the Goſpel to believe in Jeſus Chriſt: This is the Com-

Commandment of God: For this they are threatened, if they do not believe in him, with the wrath of God. Christ is offered to all, whosoever believe in him. The Texts *I* have given before.

Object. *Ministers are to press all men prepared to belive in Christ.*

Answ. First, But what if not *prepared?* Is it not therefore their duty? If it be not their duty, then I confess *all* men must not be pressed to believe in him; but then I hope unbelief in them is no sin, because faith is not their duty, because not prepared: So unbelief in Christ shall condemn only those who were prepared for Christ, but did not believe in him.

Sincere Convert, p. 266.

Mr. *Shepherd* gives this as the fourth general Reason of mans ruine, *false Faith.* Of this *I* doubt not, false faith in Christ is the cause of the destruction of many Christians: but for those words of this reverend Author, *We cannot rap off mens fingers from catching hold on Christ before they are fit for him*, need a little examining; for some poor Christians will soon apply this to themselves: *Catching hold* of Christ, is meant *faith*; this is plain from the thing it self, and the Head he is upon. Some men should have their fingers rapped off from catching hold on Christ, but Ministers cannot do it: What is the reason their fingers should be rapped off? Not the error in their *catching hold*, but because they are not *fit* for Christ: then it seems they ought not to catch hold on Christ, it is not their duty; for if it be, then their fingers must not be rapped off, but guided and helped in laying hold. Secondly, Till they be *fit:* But what is that *fitness?* Is it not preparedness? And when prepared? Is it not when made willing to lay hold upon him, and take him as he is offered? because *they will not else come to Christ for life, John* 5. 40. By this expression he plainly shews, that it is not mens *duty* to believe in Christ till they are *fitted:* which upon the former Reasons *I* deny. *I* see not one Scripture or Reason given to prove what he insinuates: what men *will* do is one thing, what men *ought* to do another.

another. Beſides, the end of preparing is to make men come to Chriſt, and lay hold of him; if now the Soul will venture upon Chriſt, catch hold of him, take him as God tenders him, (then they are *fit I* think) why muſt their fingers be rappped off, if their error be in *catching hold*? that they do not take Chriſt right, let the *falſeneſs of their faith* in catching hold be diſcovered; but not ſay it is not their duty, becauſe not *fit*: For *fit*, or not *fit*, is every mans duty to whom the Goſpel is preached, to believe in Chriſt, as much as it is his duty to repent.

Secondly, I anſwer to the Objection: if a man be prepared for Chriſt, yet if there be no neceſſary connexion between preparation and ſaving faith, as Doctor *Ames*, Mr, *Pemble*, and many of our able Divines affirm, then it will not follow, that becauſe men are prepared, therefore they ought to believe Chriſt is *theirs*, forgiveneſs of ſin *theirs*.

It is one thing for a man to be prepared, *to lay hold on Chriſt*, another to be ſo prepared, to ſay truly, *Chriſt is mine*: between preparation for Chriſt, and the Souls ſaying *Chriſt is mine*, there muſt come in another Act, as the ground of this, ſuch an Act, as Chriſt will own this Soul to be *his*, and that is, the reception of him upon his terms; if Chriſt will ſay, *this Soul is mine*, then may that Soul ſay, *Chriſt is mine*; but not elſe to any true comfort.

The *Minor* needs no proof: for Miniſters in preſſing *all* men to believe Chriſt is theirs, forgiveneſs theirs, is to preſs *moſt* men to believe *a lye*, is ſo evident to them that look on their Congregations, that it doth not deſerve Arguments ſo much to prove it, as tears to lament it.

Second Argument. *That which makes the eſſence of ſaving Faith to lye or ſubſiſt only in an Act of the underſtanding, that is not the eſſence of ſaving Faith.*

But to make the eſſence of ſaving Faith to lye in a particular perſwaſion, or aſſurance that Chriſt is mine, forgiveneſs

mine, is to make the eſſence of ſaving Faith to lye, or ſubſiſt only in an act of the underſtanding.

Ergo, *The particular perſwaſion or aſſurance Chriſt is mine, &c. is not the eſſence of ſaving Faith.*

The *Major* I proved before, in proving that ſaving Faith takes in the *will*: the heart, that is, the *will* is the ſubject of it, according to ſome Divines. If the whole Soul, as Mr. *Pemble* and others, to be ſure the *will* is included, that cannot be ſhut out; for the reception of Chriſt into the *will*, is that which chiefly denominates Faith ſaving.

The *Minor*. But this particular perſwaſion or aſſurance, that Chriſt *is mine*, and forgiveneſs *mine*, is but an Act of the underſtanding giving an aſſent to this Concluſion or Propoſition as *true*, upon ſuch Premiſes layed; but here is no act of the *will*, ſuch I mean, as we have opened in the reception of Chriſt; there may be an act of the *will* indeed, as the will may move the underſtanding to *aſſent*; as we ſay, *You may believe me if you will*; but that act of the *will* terminates there, and is not ſuch an act as we have mentioned: Our ancient Divines uſe to oppoſe *doubts* to *faith* commonly; but to what faculty doth *doubting* pertain, I pray, but to the underſtanding?

Third Argument. *That which is not croſs to the corrupt heart of man, nor doth directly empty a man of himſelf, that cannot be the eſſence of ſaving Faith.*

But the particular perſwaſion that Chriſt is mine, the aſſurance my ſins are forgiven, is not croſs to the corrupt heart of man, nor doth directly empty a man of himſelf.

Ergo, *The particular perſwaſion and aſſurance that Chriſt is mine, is not the eſſence of ſaving Faith.*

The *Major* is plain. The works of Faith, or the grace of Faith, is as croſs to the corrupt heart of man, as any Grace

Grace required; the ſecond branch proves it; for it doth ſo empty a man of himſelf, it empties him of his evil-ſelf, and empties him of his good-ſelf, which other Graces do not ſo directly, (I mean as to good-ſelf) and what hath a man more to be emptied of? Were not Faith ſo croſs, it ſhould not be called ſo much the *gift of God*; nor the faith of the *operation of God*, Col. 2. 12.

The *Minor*. But this particular perſwaſion and aſſurance Chriſt is mine, *&c.* Is,

Firſt, Not croſs to corrupt nature. For it is that which any carnal wretch, that owns there is ſuch a one as Chriſt, and that he is a Saviour, would have: *Chriſt is mine, forgiveneſs mine*, who will refuſe it? Nay, we find men are aforehand here with the Miniſtry: Doth the Miniſter preach of Faith? People have it: How hard a matter is it for Miniſters to unbottom men from their falſe grounds? When you have preached one Glaſs out, turn it again, preach another, yea, and twenty hours more if you will, you ſhall never move them from this good hope and perſwaſion that Chriſt is theirs: it were well if men could be taken off from theſe groundleſs perſwaſions and aſſurances: ſo that to be *perſwaded and aſſured* that Chriſt is theirs, this is not croſs to their nature. And if Mr. *Shepherd* had meant this, in mens *catching hold of Chriſt before they be fit*, that is, their perſwaſions and aſſurances Chriſt is theirs, then would I heartily have joyned with him, that mens fingers had need be rapped off from catching hold of Chriſt, in this ſenſe, till they be fit.

Secondly, Nor doth it directly empty a man of himſelf. By conſequence a man may gather ſuch a Truth, or Propoſition; If Chriſt be yours, then you are emptied of *ſelf*, *i. e.* of that *ſelf* which ſtands in oppoſition to Chriſt, becauſe faith in Chriſt doth thus empty a man of this *ſelf*; but the particular perſwaſion and aſſurance that Chriſt is mine, doth not empty a man directly of this *ſelf*; for obſerve many of theſe who have this aſſurance (as they conceive) and whom you cannot beat

off from their deluded and deluding perſwaſions, they do not know what it is to be emptied of *ſelf*, but are under the dominion of it.

Fourth Argument. *That is not the eſſence of Faith which is not found in all ſound Believers.*

But the particular perſwaſion or aſſurance that Chriſt is mine, is not found in all Believers.

Ergo, *It is not the eſſence of ſaving Faith.*

The *Major* is plain. What it is that makes Faith ſaving muſt be found in all thoſe who are ſound believers, elſe they are not ſound believers, it is impoſſible they ſhould be ſound. Definition tells you, *quidres ſit*, what is the eſſence of a thing; where the Definition is not found, the *Definitum* cannot be found. Man is *Animal rationale* (if you will have it, as * *Lactantius*, he is *Animal Religioſum*; he ſeemed to doubt, whether the common definition would ſerve turn, that he is a *Rational creature*, becauſe he ſaw ſo many ſparks of Reaſon in other Creatures: And truly if that definition be true, abundance of men, and thoſe who ſeem to have in their own eſteem moſt reaſon, are *no* men, for they are no Religious Creatures, but plain Atheiſts) but to keep to the common definition, then a reaſonable Soul muſt be found in all that are *men*, elſe it is impoſſible there ſhould be a man. This definition agrees to the Child in the Cradle, as well as to the Judge on the *Bench*, to *Solomon* in his Nurſes arms, as well as to *Solomon* on the Throne, though then his Acts of Reaſon were high. So muſt this aſſurance or particular perſwaſion that *Chriſt is mine*, be found in all believers, though *Infant-believers*, if ſound, elſe they are no believers.

* *De origine errat. c. 3. de falſa Sap. l. 3. c. 10. de ira Dei c. 7.*

The *Minor* is too clear; this aſſurance is not found in all ſound believers. He that will cut off all from being ſound believers, that have not this particular perſwaſion and aſſurance that Chriſt *is theirs*, muſt, as *David* ſaid in another caſe, *Pſal. 73. 15. If I ſay, I will ſpeak thus, behold*

behold I ſhould offend againſt the generation of thy children; ſo muſt theſe cut off the greateſt part of the generation of ſound believers; they are but few in compariſon of the unſound, take them all in; but if you exclude them who have not the aſſurance, you will leave a pitiful remnant indeed. This our holy ancient Divines ſaw in their experience and trading with Souls; hence they were forced to make diſtinct ſizes of Chriſtians, and degrees of Faith: as Mr. *Richard Rogers* makes ſeveral degrees of Faith: 1. *The weakeſt and leaſt meaſure, when there is no aſſurance in the believer, and yet inſeparable fruits and tokens of Faith.* 2. *When there is ſome aſſurance wrought in the believer at ſome time, but in a weak degree.* 3. *Hath aſſurance for moſt part accompanying it, though not all alike.* Yet in *page* 23. he had ſet out Faith by *aſſurance*, and ſaid, *that is* the Faith which uniteth to Chriſt. Now how can theſe things poſſibly hang together? when as he, and ſo holy *Perkins*, will own many for ſound believers, in whom there was no *aſſurance*, and yet it is that *aſſurance*, as he ſaith, by which men do apply Chriſt to themſelves, and which uniteth men to Chriſt: where there is no *aſſurance*, there can be no application of Chriſt and his benefits, no union with Chriſt; it is as poſſible, as there can be a man, and yet no reaſonable ſoul. Hence *no aſſurance*, and yet a *believer* is near a contradiction; for *aſſurance* makes a *believer*; yet here is a *believer* and *no aſſurance*. *The ſeven Treat.* p. 71.

Fifth Argument. *That cannot be the eſſence of Faith, which muſt have another Act of ſaving Faith to antecede it, before it can exiſt.*

But this particular perſwaſion or aſſurance, that Chriſt is mine, muſt have another act of ſaving Faith antecede it, before it can exiſt.

Ergo, *It is not the eſſence of ſaving Faith.*

The *Major* is plain. For that is but the conſequent of another act, which muſt have another act antecede to its exiſtence;

exiſtence; or it is but an effect of it: then we muſt have our eye upon that act which gives the exiſtence.

The *Minor* is plain. Before this particular perſwaſion or aſſurance can exiſt in any man, that Chriſt is mine, there muſt antecede this act, *That I have received and embraced Chriſt, as God doth offer him in the Goſpel.* If this act doth not antecede, and be true, all my particular perſwaſions, that *Chriſt is mine*, are but ſo many deluſions. So that this particular perſwaſion is but a conſequent, or an effect of ſaving Faith, which was in the heart before.

Sixth Argument. *That cannot be the eſſence of ſaving Faith, which is not alwayes conſtant and abiding, ſo long as man is a Believer.*

But the particular perſwaſion and aſſurance that Chriſt is mine, is not alwayes conſtant and abiding ſo long as I am a Believer.

Ergo, *It is not the eſſence of ſaving Faith.*

The *Major* is plain. For the eſſence of a thing cannot poſſibly be miſſing, and yet the thing be, the eſſence muſt be conſtant, though there may be many changes in the thing. Let a man be never ſo ſick, or let him have ſuch ſore eyes, that his ſight is ſo impaired that he cannot read, yet he is a man ſtill, his eſſence is conſtant: So though a believer may fall very ſick ſpiritually, as God knows we have ſickly times, let his eye be ſo dim that he cannot read his evidence, Chriſt is mine, but concludes the contrary, thinks verily he reads other lines, God hath written bitter things againſt him: Doth he therefore ceaſe to be a believer? No verily, that which is the eſſence of faith will be found in him at that time; eſſences are not fluctuating, come and gone, but abiding ſo long as the things eſſentiated by them *are.*

The *Minor* is too plain: Acknowledged by our ancient holy Divines; ſenſe hath proved it, and doth prove it, to Chriſtians ſad experience, they cannot alwayes ſay, Chriſt

is mine, my ſins are forgiven, ſome ſcarce all their lives; they tremble, they dread to ſpeak it; yet ſuch as have truly received Jeſus Chriſt the Lord, if they can ſay it to day, ask them to morrow, they cannot ſay it then, yet as ſound a believer now when cannot ſay it, (though not ſo comfortable a believer) as when he could ſay it.

Seventh Argument. *That cannot be the eſſence of ſaving Faith, which is not pure Faith, but at beſt a mixed act of faith and ſenſe.*

But the particular perſwaſion and aſſurance that Chriſt is mine, is not pure Faith, but a mixed act of faith and ſenſe.

Ergo, *It is not the eſſence of ſaving Faith.*

The *Major* is plain. Faith and ſenſe differ much, *Bleſſed are they who have not ſeen and yet believed*, ſaith Chriſt, *John* 20 29. Faith leans upon a Divine teſtimony, a Revelation of God, meerly, it bottoms upon that; but ſenſe looks into a mans ſelf what it finds there; therefore theſe being ſo different, cannot make up the eſſence of faith: The eſſence of Faith is not extracted out of a Syllogiſme, made up of a divine teſtimony and my ſenſe.

The *Minor* is plain: For whence riſeth this particular perſwaſion and aſſurance that Chriſt is mine, forgiveneſs mine? Is it not the concluſion ariſing from two premiſes that went before, of which one muſt be made up of ſenſe, ſpiritual ſenſe: He that believeth in Chriſt is juſtified, or is united to Chriſt, Chriſt is his. This indeed is *de fide*, we know it by revelation, we have Gods teſtimony for it.

But I believe this *minor* propoſition; how do you know that? It muſt be by a mans retiring into himſelf, and there taking a view of his own heart, examining what God hath done there, how he hath drawn the Soul to Chriſt; which I know, the mind of man, illuminated, ſanctified *this Spirit of man, the candle of the Lord, ſearching all the inward*

inward parts of the belly, *Prov.* 20. 27; with the Spirit of God helping of it againſt all thoſe darkning Objections which Satan and his own timerous heart raiſeth, may experience find out, and that certainly, and ſo draw up this concluſion, therefore Chriſt is *mine*, *my ſins are forgiven*; the concluſion is *certain*, that Soul is not deceived; there may be a firm aſſent given to this concluſion. If ſo, then faith learned *Ward*, *Recliſſime dicitur aſſenſus fidei ſpecialis, cui nec ſubeſt aliquando, nec ſubeſſe poteſt falſum, non minus quam fidei Catholicæ.* Here *I* ſhrink, certainty I acknowledge, not a wavering conjecture; but to have it, ſpecial Divine faith, and to be *as certain*, as this propoſition, *That he that believeth in Chriſt is juſtified or pardoned*, of which *I* am ſure it is true, *non poteſt ſubeſſe falſum*, this is hard to yield to. The *minor* is certain, with the *certainty of experience*, or *experimental knowledge*, he ſaith, experience and faith are different things: How then is the concluſion certain, with the certainty of Divine Faith.

De fide juſtific. cap. 33.

The concluſion muſt follow the weaker part; and I think my experience is weaker than Gods teſtimony; then let the concluſion follow my experience, and ſo be certain with the *certainty of experience*; and if ſo, then be ſure, the particular perſwaſion and aſſurance Chriſt is mine, cannot be the eſſence of ſaving faith. For there is no faith at all in that concluſion: However make the beſt of it, it is but mixed.

I find that learned Author twice aſſerting, that divine propoſitions, *de fide*, being more obſcure and leſs evident, they are therefore the weaker (*eo nomine deteriores*) becauſe of the *Inevidentia* in this Divine propoſition, *He that believeth in Chriſt the Mediatour, his ſins are forgiven*, therefore there is a *Debilitas*, a weakneſs in this propoſition: whence if the Syllogiſme be formed.

p. 33. & 205.

He that believeth in Chriſt Mediatour, his ſins are forgiven.

But I believe in Chriſt Mediatour, (which I know by experience.)

Therefore my ſins are pardoned. Here

Here the conclusion must follow the more incvident, and so the weaker part, which is the *Major*.

Pace tanti viri, here we must dissent: I would not have it said, that *ullo nomine*, a Divine proposition, should be *deterior*, than other Scientifical propositions. That stout Champion *Bradwardin* arguing against some Philosophers, who presumed they could know God fully, and deriding of Christians, because they believed something concerning God, which they knew not how to demonstrate by way of humane reason; after he had proved that God was infinitely more *not* known than known, he bids the Philosophers cease deriding Christians for believing some things divinely revealed concerning God, and his works, which they knew not how to demonstrate, but knew how to defend them from their contradictory demonstrations; then, saith he, ought not this to satisfie any Christian, yea, or profane man, for a Demonstration, *Deus dicit? Jehovah* saith, it is a Demonstration sufficient in *Bradwardin's* esteem; and certainly if it be as impossible for God, or the *Prima Veritas*, to be untrue, or false, as for fire to be cold, or Sun to be dark; then if he *saith it*, there is as much strength in that proposition to command assent from our understandings, as in any proposition of which you can make demonstration by any humane reason. *Justin Martyr* saith, the Prophets did not compose their Writings by demonstration, but were Witnesses worthy to be believed of truth, *far above all demonstration*; then certainly a Divine proposition cannot be the weaker part of a Syllogism, which the conclusion must follow.

De causa Dei, p. 29.

οὐ γὰρ μετὰ ἀποδείξεως πεποίηνται τότε τοὺς λόγους, ἀτε ἀνωτέρω πάσης ἀποδείξεως, &c.

Again, why doth this learned man say, that Divine propositions, *de fide*, are *more obscure*. I mean, *ex hypothesi*, that it be yielded that it is a Divine Proposition, as this proposition which he propounds.

Dialog. can. Triph. p. 224.

He that believes in Christ the Mediatour his sins are forgiven.

What obscurity is there in this proposition more than in the next?

But I beleive in Christ the Mediatour.

Is the obſcurity as to the propoſition, whether this be an Article divinely revealed? Then the *minor* is but in vain. I would never trouble my ſelf to know whether I believe in this Chriſt Mediatour or not: But is that yielded it is an Article of Divine faith?

Is the obſcurity in the word *believe?* Then the *minor* muſt be as obſcure: Is it in the object of this faith, *Chriſt the Mediatour?* That is a Myſtery indeed, his perſon, and his work; but ſtill the *minor* will be as obſcure; for the *minor* Propoſition aſſumes the *Tertium argumentum* out of *major* Propoſition, and diſpoſeth it with the ſubject of the queſtion; and if it be obſcure there, it muſt be ſo here. In the next words cannot be the obſcurity. But this I am ſure of, in the *minor* that *I believe*, there may be obſcurity, riſing from a perſon, where though there be light, yet there is alſo much darkneſs: but in God there is light and no darkneſs, not ſo much as the ſhadow of a lye.

Again, whereas the learned Author ſaith, Propoſitions *de fide* are *more certain* than Scientifical propoſitions. If they be more certain, then my aſſent unto ſuch Propoſitions muſt needs be more certain. If the queſtion then be, to which of theſe Propoſitions

He that believes in Chriſt the Mediatour, his ſins are pardoned.

I believe in Chriſt the Mediatour.

Can I give the moſt *certain aſſent?* To the firſt ſurely, being a Propoſition *de fide*: then that muſt be the ſtronger of the premiſes, and the *minor* is the weaker, which the concluſion muſt follow.

The learned Author ſaith, that the *minor*, *I believe in Chriſt*, muſt be *de fide*, becauſe it cannot be known (*quoad modum*) without the *irradiation* of the holy Spirit, which irradiation (for ſo I think he puts *infallibiliter certa & vera* in the ablative caſe to agree with *irradiatione*) is infallibly certain and true.

Here we have ſomething that is obſcure: What is this *irradiation of the Spirit?*

Reverend

Reverend Mr. *Bolton* mentions *ſeveral caſes and times, in which the Spirit doth ſuggeſt and ſpeak to a ſanctified conſcience, with a ſecret, ſtill, heart-raviſhing voice thus, or in like manner, thou art a Child of God, thy ſins are pardoned, thou art one of them that ſhall be ſaved.* That it is with a *voice alwayes*, he doth not ſay, but that the Spirit doth ſo break in upon a Soul in a ſecret, ſtrange, but clear manner to that Soul, doth ſo perſwade the heart of Gods love, and that it doth exceedingly raviſh it for that time, *I* doubt not of it. Gener. Direct. p. 326.

But *firſt*, They are but rare Chriſtians who meet with theſe dainties.

Secondly, This *voice* of Mr. *Bolton's*, and ſo this way of aſſurance, is without any Syllogiſmes. The queſtion is not, which part the concluſion muſt follow,

Thirdly, Satan ſometimes is transformed into an Angel of light, and as he can play his game in filling precious Souls with fears and darkneſs, ſo he can, no doubt, help an unſound heart to raviſhing comforts, perſwading them they are the Children of God. One I knew, who was under terrible laſhes of Conſcience, upon a ſin of theft; Miniſters and Chriſtians came to viſit him; the Soar being opened by Confeſſion, the man was filled with ſuch divine comforts, expreſſed himſelf at that rate, that they were amazed: the Miniſter, an able man and holy, not being acquainted with ſuch dainties, though it were the laſt day of the week, when he ſaw the man under theſe raviſhments, altered his courſe, choſe another Text, to ſhew how the Spirit of God was able to raiſe a Soul, as low as Hell, even as high as Heaven in a ſhort time; they had there the Inſtance of it: Yet the good Chriſtians, who lived in the family, (it was a Gentlemans family) told me, they could diſcern no work of Grace in this man afterwards. So that here we have cauſe to look how to clear our ſelves from Enthuſiaſme. And if the queſtion be ſeriouſly put, How ſhall I know this voice to be the voice of the Spirit of Chriſt? If you ſay the Spirit cleared that when he ſpake it: Will not the other ſay ſo of his

Spirit? Muſt we not come to examining of the work of Grace, Faith, Converſion? for be ſure the Spirit of God ſpeaks only to ſuch; our Spirits muſt bear witneſs alſo; and that Mr. *Bolton* addeth as a note to diſtinguiſh this voice of the Spirit from a deluſion, that this witneſs of the Spirit ever goeth along with the teſtimony of a renewed Conſcience, *Rom.* 8. 16. and ſo followeth this under ſeveral heads, to help reſolve the Chriſtian who is truly troubled about it, and would not be miſtaken about that teſtimony of the Spirit, though he anſwered before with *Ambroſe*, *The Holy Ghoſt doth never ſpeak unto us, but doth make us know that it is he which ſpeaketh.* I doubt not of it, but as the Sun clears it ſelf, ſo doth the Spirit when he ſpeaks.

Ibid. p. 328.

But yet a few words: *Our Spirits bear witneſs*: that our ſpirits may do ſo, there muſt be a concourſe of the Spirit of God with our ſpirits to help them do ſo: [illegible] courſe of God as the firſt cauſe in all Acts, *qua* Act, [illegible] a ſpecial gracious concourſe in this Act: for what with the darkneſs, corruption, deceit, confuſion, jealouſie, fears ariſing from hence, our ſpirits, though renewed, will never be able to bear witneſs, that we are the children of God, as experience ſufficiently declares: but when the Spirit doth by his concourſe help our ſpirits to bear witneſs, this witneſs is *formally* the act of our ſpirits, and ſo far, we cannot call it ſpecial *faith*. But the queſtion is, Whether beſides this firſt witneſs (which I believe is the higheſt that moſt Chriſtians attain to) is there another teſtimony of the Spirit, diſtinct from this concourſe of his with our ſpirits, by which he enabled our ſpirits to witneſs; which is the teſtimony of him purely as the *firſt cauſe*, not making up the effect with the *ſecond cauſe*, as he did in the witneſſing of our ſpirits? This I perceive Mr. *Bolton* affirms; for he calls that *ſecret voice* the teſtimony of the Spirit. And, ſaith he, when our renewed Conſciences have upon ſuch and ſuch grounds born witneſs, *&c. then the Spirit of God, as another witneſs, ſeconds and confirmeth this aſſurance by Divine Inſpiration.*

Ibid.

Though

Though theſe dainties I could never taſte, yet I have met with ſome (but very rarely) that have: Some have told more ſtories, what comforts and aſſurances they have had by abſolute promiſes, brought to them, and ſet home by the Spirit of God, whom I regard not: But *one* I have met with, whom I much honoured, one of the lower rank in the world, no great head-piece, though of good competent knowledge, in practical things, he lived up to his knowledge, you might ſee Mr. *Rogers* ſeven Treatiſes practiſed to the life in him, which as it made me much to value him, ſo I did the more attend to this ſtory he told me.

As to the teſtimony of his own ſpirit, he had ſeveral times, examining himſelf by the Word preached and read, found that witneſs: but one time being under affliction, and could not ſleep in the night, he fell to examining of himſelf, what ſhould provoke the Lord to follow him with affliction, as it ſeems he had done, being but low in the world at beſt: after examination, he lights his candle, goes to reading in his Bible; having done, puts out his Candle, layed by his Bible, and compoſed himſelf to reſt, if God would give him any ſleep: but, ſaid he, while I was thus trying to ſleep, there came from God a Text which he had not thought of, *Mal.* 4. 2. *Unto you that fear my Name, ſhall the Sun of Righteouſneſs ariſe with healing in his wings*, which was ſet home, with that life and power, with ſuch expreſſions as theſe, all is healed, thy ſins all pardoned, God and thou reconciled, no enmity now between God and thee, *&c.* that he was filled with ſuch joy and comfort, that he was not able to have born it, if God had not drawn back. He did not tell me of any voice he heard, (nor doth God need our ear) but theſe expreſſions were as real and clear to him as if any man had ſpoken to him. This was that which all his life after he lived chiefly upon; though every morning at his firſt awakening, this was his work to look to his evidence, examine himſelf, and ſo kept the teſtimony of his own ſpirit: Thus lived and died a precious Saint.

Two

Two things were obſervable in this man; one was as to the *witneſs*: that in it there was no attendance to the *condition* expreſſed in that Text, for it is there, *To you who fear my Name*: That he did fear his Name, that was certain: but I asked him, Did not the Spirit clear the Condition? He told me, there was no attendance to the Condition at that time, but only here was aſſurance of *healing* by the *Sun of Righteouſneſs*, pardon, love, &c. had not this man both before and after this proved the Condition, and been a cloſe walker with God to his laſt, I ſhould not ſo much have regarded his comforts from this Text.

But a ſecond thing I wonder at more, and there he and I differed. That which made him to regard this ſo much was, that it was a Scripture he had not in his thoughts, or had read at that time; for, ſaid he, had I been meditating upon it before, and ſo had comfort from the Text, I ſhould not have regarded it ſo much; that was the emphaſis, that it was a Scripture he had not thought of. Whence, according to him, the greateſt aſſurance is when the Spirit ſets home a Promiſe to a man, which Promiſe was not in a mans mind, he was not meditating upon it; for if he had been in meditation upon it, he ſhould not ſo regard it. This Divinity, I told him, I dare not preach; for I doubt not, but if the Spirit will pleaſe to witneſs, healing, pardon, love, peace, by a Promiſe, that I was meditating upon, it is as ſound, ſure and good, as if he doth it by a Promiſe, I did not think of. Hence we ſee experiences of eminent Chriſtians muſt not be in every point our rule, for in my diſcourſe with him he alwayes ſet the Accent there, and ſo that if it had not been a Text not thought of, he ſhould not have ſo much minded it, at leaſt not ſo much, But ſure his great comforts he would have minded.

Well then, that this was the teſtimony of the Spirit, I doubt not; it was clear to him, by the Sun that then did ſhine into his heart. Here was no ſyllogiſme.

Firſt,

Firſt, May we not ſay, his aſſent to this teſtimony was *ſpecial faith*? I conceive we may grant it. The teſtimony came with ſuch light, and ſelf-conviction, that he could not deny but it was the teſtimony of the Spirit immediately. Now if I be convinced clearly it is his *immediate teſtimony*, I am bound to aſſent to his teſtimony, which is here, Divine ſpecial faith.

Secondly, But this I hope is not the aſſurance and particular perſwaſion, which holy *Perkins*, and holy *Rogers* mean? If ſo, the number of true believers will be but few indeed; I have known many, and do now know many, whom I queſtion not but they are ſound believers, but never knew what this kind of teſtimony meant; yet have and do know what the teſtimony of their own renewed ſpirits mean. Hence *quære*, whether that συμμαρτυρεῖ, *Rom.* 8. 16. be not *ordinarily* to be meant of that concourſe of the Spirit with the Spirits of believers, which while they are clouded and darkened in their ſelf-examining, and know not what to make of themſelves, the good Spirit ſcattereth thoſe miſts, and helps the believer to ſee the work of faith, and the frame of grace, which he hath wrought in it; and thus helps the Soul to witneſs, and is a witneſs with it. For if it be meant only of the Spirits witneſs, as Mr. *Bolton* deſcribeth it, and this good Chriſtian found it, that witneſs I find very rare amongſt thoſe with whom *I* have converſed: To have comforts by promiſes applied now and then, *I* deny not; but this was in an eminent way.

Thirdly, Nor do *I* think this was the *irradiation* which learned *Ward* intended; becauſe, as *I* ſaid, here was no Syllogiſme, which he is upon. Nor, *I* think, is this that our Divines mean by their *ſpecial faith*, in oppoſition to the Papiſts; for they will yield that a man may have the aſſurance of his pardoned eſtate, and being in grace, by a *certainty of faith*, if God will pleaſe to give him that aſſurance by a *ſpecial revelation*. As *Bellarmin* yields, and quotes abundance of his Authors, agreeing to the ſame Opinion. What to call this, but a *ſpecial revelation*,

De Juſtific. l. 3. c. 3.

velation, I cannot tell: for here was no ratiocination on his part, but now compoſing to reſt and laying by thoſe thoughts, in came the Spirit of God after this manner, *immediately* bearing down all doubts before him, and aſſuring him he was pardoned, and in favour with God. But as to *aſſurance*, if all the Papiſts will yield what *Gregory de Valentin. tom. 2. diſp. 8. q. 4. p. 1.* doth, I would never quarrel with them about it.

Eighth Argument. *That cannot be the eſſence of ſaving Faith, which leaveth a true Believer ſinking under the ſenſe of his ſin and miſery without ſupport.*

But this particular perſwaſion and aſſurance Chriſt is mine, &c. (*affirmed to be ſaving faith*) *leaves a true Believer under the ſenſe of ſin and miſery without ſupport.*

Ergo, *It is not the eſſence of ſaving faith.*

For the *minor* firſt. Here is a Chriſtian, and one, whom if you examine as we have opened the work of faith, can give ſome good anſwer to it: this Chriſtian is under the ſenſe of his own vileneſs, guilt, and wretchedneſs, ready to ſink: I pray how will you ſupport him? Thus, though thou art guilty, vile, abominable, yet there is enough in Chriſt to heal thee, pardon thee, redeem thee, and reconcile thee to God: yea, ſaith the Soul, *I* doubt not of it; but how ſhall I get him? How? by faith, that is the way the Goſpel tells us. Ay but, ſaith this Soul, *I* cannot believe: What no? Do you know what faith is? A particular perſwaſion and aſſurance that Chriſt is mine, and that my ſins are pardoned, &c. Ah, ſaith the Soul, if this be faith, *I* am damn'd indeed, *Without are unbelievers*, Revel. 21. 8. *I* muſt be without indeed, for *I* am ſure *I* am an unbeliever now: A perſwaſion Chriſt is mine? that my ſins are forgiven? I cannot reach ſuch perſwaſion or aſſurance, had *I* this faith, there were an end of my troubles: but now you tell him what faith is, and if no faith, no Chriſt, and to be ſure he hath no faith, if this be the faith which

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The *major* is clear. True believers have right to comfort and ſupport; they ought to be ſupported: *Strengthen the weak hands, confirm the feeble knees*, Iſai. 35. 3. but miſerable Phyſitians will they prove, that go about to heal their wounds with this plaiſter,

More Arguments might be added, but theſe *I* hope are ſufficient to prove, that the definitions of our fore-fathers, which they gave of faith, was not clear. And ſo Chriſtians may be eaſed as to that point, not cutting off themſelves from true faith, becauſe they have not attained to that particular perſwaſion and aſſurance, that Chriſt is *theirs*.

Having removed this, now *I* ſhall prove that to be ſaving faith which *I* have opened. As for the other conteſt between the Papiſts and us, about *the general aſſent to Divine truths*, &c. though, as *I* ſaid, to have that *aſſent* to be Divine faith, is another manner of thing, than many Chriſtians take it to be; yet as that was never my own doubt, nor of others with whom *I* converſe, whether that alone would make up ſaving faith, (being eaſily convinced of the contrary) therefore I leave it.

Faith in Chriſt then, is the receiving of Chriſt as he is offered in the Goſpel, and ſo reſting upon him alone for life and ſalvation.

How Chriſt is offered in the Goſpel, what this *receiving* is, *I* have opened before, and muſt not now repeat again; but ſhall briefly prove this is ſaving faith. I ſhall run over the heads of Arguments.

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out by *truſting*, *reſting*, *ſtaying*, *rolling* ones ſelf or burden upon God or Chriſt.

Secondly, According to this definition, Chriſt hath poſſeſſion of the whole Soul, *Underſtanding* and *Will*.

Thirdly, This is that faith which all men are commanded to have: This faith Miniſters may and muſt preach to all men, and charge them with it, and that without a *lye*.

Fourthly, This faith is directly croſs to fleſh and blood; God hath his *ends* directly, not implicitely, in giving his Chriſt; *His Servant is exalted, extolled very high*, Iſai. 52. 13. Man being emptied of himſelf, Chriſt is received by this faith: the Soul goeth out of it ſelf, and fetcheth *wiſdom*, *righteouſneſs*, *ſanctification*, *redemption* from him, 1 *Cor.* 1. 30. This Soul glorieth in Chriſt, in rich Grace, now God hath his ends; man is debaſed, Chriſt and free Grace are exalted. By ſaying, *Chriſt is mine*, my comfort is exalted, but not the ends of God *directly*, though *implicitely* they are, if it be true what the Soul ſaith, becauſe this act of faith, which *directly* exalts him, went before it.

Fifthly, No other definition hath been yet given, wherein the ſaving nature of faith in Chriſt hath been truly opened; *not the general aſſent to Goſpel-truths*. *Soto* thus ſtates the Queſtion: *Fides Catholica, Chriſtianæ familiæ neceſſaria, utpote qua Chriſtiani cenſemur, non eſt ſpecialis illa quam indubitato credit quiſque, ac conſtituit ſibi remitti peccata propter Chriſtum, & eſſe in gratia Dei; ſed illa potius perſuaſio Divina atque aſſenſus, quem debemus, præſtamúſque Deo; omnium in genere, quæ ab ipſo ſunt Eccleſiæ revelata, per Chriſtum, per quæ ejus Prophetas, Evangeliſtas & Apoſtolos: inter quæ & promiſſiones ipſe divinæ connumerantur.* Neither of theſe are true; the latter is deficient: and, as *I* ſaid, becauſe it troubles not our Chriſtians, and

De Natur. & Gra. l. 2. c. 7.

and they are eaſily reſolved in that point, *I* let it alone: nor is the firſt true, that *I* have oppoſed in my former diſcourſe: He that hath no other faith but this, *I am perſwaded and aſſured Chriſt is mine, and that my ſins are forgiven*, ſhall never ſee Chriſt with comfort. That aſſurance (though true) may comfort me, but cannot ſave me; for it doth not the ſaving work of faith.

Laſtly, This faith is found in all true believers, and at all times.

Firſt, It is found in all true believers, not one that is found but hath it; take it into pieces, and leave out one piece of it, and ſee if you can make ſound faith, Firſt, take the *object*, What do you receive? The Perſon of Chriſt, with his Offices and compleat Redemption. What is that Perſon of Chriſt? *God man.* Doeſt thou receive a *man* only? Take thou ſuch a Jeſus, he is no Saviour for me; he is too poor to pay my ranſom, too weak to do my work. *I* find our *Jeſus* calls for denying of *Father, Mother, Wife, Children, Lands, Life*, &c. *Luke* 14. 26. *Mark* 10. 29. all muſt go, elſe can be none of his Diſciple: The Father calls for no more but *All*: *Jeſus* calls for as much, for my *Names ſake*: then *I* hope he giveth as much as the Father doth: if he deprives my *will* of all theſe *goods*, then he muſt have *good* far beyond them all to ſatisfie my *will*, elſe it is an unreaſonable Command, and the *will* can never come off rationally, but may juſtifie its refuſal to come to him, becauſe being by nature, from a principle God hath put into it, inclined to good, to bleſſedneſs; here is *good* denyed, and not better *good* come in the room: but if the Divinity of Chriſt, his Satisfaction, his imputed Righteouſneſs, his Grace whereby we live, and are enabled to perſevere in Grace, be denyed; *I* do not ſee that good in Chriſt which is able to fill up my will. But you take Chriſt *God-man* you ſay; but do you take one Office, or ſome part of his Redemption, leave out ſome Offices, leave ſome Redemption? tell us what it is, and you will ſoon

ſhew your ſelf to be unſound. Do you receive him, and not truſt, reſt, rely upon him for *all* redemption? or can you find redemption in any other beſides him? It is a ſign you feel no great need of him.

Whence in anſwer to that Queſtion, *What is the loweſt degree of Faith?* For my part *I* know no lower degree than this definition *I* have given; for that Soul which cometh not to this, *I* know not how to call him a true believer: Let any man give me a lower definition of Faith which is *ſaving*, and *I* will yield him to be a believer according to that definition. *I* know very well there are greater degrees of ſtrength in the acts of receiving and truſting, reſting. According to the greater degrees of diſcovery of our ſinful, miſerable, guilty ſtate, the greater diſcoveries of Chriſt, in the neceſſity we have of him, glory, excellency, and worth in him; according to the degrees of quickning grace infuſed and the degrees of the influence and concourſe of God with the will: but ſtill as the leaſt Child is a reaſonable Creature, ſo the leaſt believer truly ſo, is united to Chriſt, married to Chriſt: If union and marriage can be without that faith as *I* have opened, then *I* will yield there is a lower degree than that definition, and *I* ſhall renounce mine as falſe.

Secondly, It is in believers at *all times*. Take thoſe who have loſt their aſſurances, and lye bemoaning themſelves in their dark deſertions, examine them ſoftly, prudently, you ſhall find them at laſt yielding to this; though when you come to gather up your diſcourſe, and ſo would conclude their faith for them, then they may ſhuffle, thwart, and call back ſomething they have yielded, when they come to ſee what you drive at. Sometimes they will give no anſwer at all, or deny all; frowardneſs doth too often attend theſe dark fits. Take other Chriſtians, unleſs it be in the very heat of their Combat, when corruptions are raging, when they know not what to ſay of themſelves, but they are plain Hypocrites; let but the ſtorm ceaſe, they will give

give you a fair account of this work: for as union with Chriſt alwayes hold, ſo this faith alwayes hold, though not diſcernable to themſelves alwayes; yet others may help them to ſpell their leſſon, and find it out, when they cannot.

But it ſeems we have not as yet got a ſound definition of faith; the reverend Mr. *Daniel Rogers* hath put in one thing which creates much trouble to Chriſtians, as you may ſee in the Epiſtle to the Reader. Mr. *Shepherd*, though he ſpeaks not the ſame words, yet ſpeaks the ſame ſenſe, in his *Sincere Convert*, p. 123. where inviting the Soul to take hold of Chriſt, he thus ſpeaketh, *Go to him, and take hold on him, not with the hand of preſumption*, and love to thy ſelf, to ſave thy ſelf, *but with the hand of faith and love to him to honour him.* His *ninth* and laſt way that he numbers among the nine ealie wayes to Heaven (as men think) all which lead to Hell, ſeems fully to ſpeak the ſame thing with Mr. *Rogers*, which you may compare with him in the beginning of this book. *Ninthly, The way of ſelf-love, whereby a man fearing terribly he ſhall be damned, uſeth diligently all means whereby he ſhall be ſaved: here is the ſtrongeſt difficulty of all, to row againſt the ſtream, and to hate a mans ſelf, and then to follow Chriſt fully.* Here he hath left the Reader in the dark ſadly, not telling him, what he meant by rowing againſt the ſtream, hating ſelf, following Chriſt fully; but withall, here is enough to ſink a poor Chriſtian, that if a man feareth terribly he ſhall be damned, and uſeth diligently all means whereby he may be ſaved, this is but a way of *ſelf-love*, and a way to Hell; *ſelf* muſt be hated. Theſe two places fully agree with Mr. *Rogers*. One head more he hath, which needs an Interpreter: *The pining and devout Hypocrite, that being purſued with the fear of hell, labours for juſt ſo much holineſs, as will ſave him only, and carry him to heaven at laſt.* If he labours for it, and attains ſo much holineſs as carries him to heaven at laſt, I am confident he ſhall not be condemned for an Hypocrite. What, or *how much is that juſt ſo much holineſs as will carry a man to heaven?*

Sincere Conv. p. 160.

Ibid. p. 37.

According

According then to theſe two Worthies, in the work of faith, and the Souls cloſing with Chriſt, it is *not* a mans *ſalvation* (which is love to himſelf, and *ſelf-love* is but a way to hell) which the Soul muſt aim at ſo much, but the honour of Chriſt, and glory of Gods Grace above its own ſalvation.

To carry on our work the more clearly, I will handle two Queſtions briefly.

Queſt. 1. *Whether the Soul, in cloſing with Chriſt in effectual Calling, may not lawfully and ſafely aim at, and eye its own ſalvation?*

Queſt. 2. *Whether the Lord requires, to the truth of ſaving Faith, and cloſing with Chriſt in the work of effectual Calling, that we eye and aim at the honour of Chriſt, and exalting of the glory of his Grace* above *our own ſalvation?*

Theſe two Queſtions will take in fully what Mr. *Rogers* and Mr. *Shepherd* have delivered as to this point, where I pray take the ſtate of the Queſtion aright.

The queſtion is not, whether the glory of Gods Grace, the honour of Chriſt, be not things above our ſalvation? that is eaſily yielded, *I* know none ſo ſimple to deny it: for Gods glory is his ultimate end, and our ſalvation is but a *means* to this *end*: yea, though ſalvation be ſometimes called, or put for the end, yet it is but *finis medius*, which in reſpect of the ultimate end is but a means: So then that is not the queſtion. But the queſtion lieth here, whether in faith anſwering the call of God, in its firſt union with Chriſt, doth God require, that *now* we look that we receive Chriſt, to exalt that glory of his *above* our own ſalvation? For thus Mr. *Rogers* and Mr. *Shepherd* have both carried it.

For the firſt Queſtion, I ſhall not need ſtand upon that, it is ſo plain, to any man who hath read the Goſpel, that he is ſtark blind that cannot ſee this, that believers in Chriſt

Chriſt may aim at their own ſalvation in receiving of him: Only this ſame word, *ſelf love*, is a ſuſpicious word, and Mr. *Rogers* (eſpecially) with Mr. *Shepherd*, have ſpoken ſo much againſt it, that they make poor Chriſtians afraid: Now it is true, *ſelf-love* is the great cut-throat, it damns thouſands, if not all. I touched this before, and will repeat it yet once more, for the ſupport of poor Chriſtians, and I will lay down this Rule concerning *ſelf* (and will by the wiſdom of God defend it againſt any man that hath a mind to oppoſe me.)

A Rule. *Never did God declare againſt* ſelf, *or call a man to deny* himſelf, *in that which did hinder his own ſalvation and happineſs, lying in union and communion with God by Chriſt.*

Did I hear any man preach a duty to Chriſtians, in anſwering of which duty I ſaw clearly, my ſelf, my happineſs, my ſalvation were cut off and hindered, [placing my happineſs (as *I* ſaid) in my union and communion with God by Chriſt] *I* would be bold to tell that Preacher he lyed: God never gave him a Text to preach ſuch Doctrine: *I* know he hath given me Commands to deny my ſelf, but in thoſe Commands obeyed, my ſelf (that is, my happineſs and ſalvation) is preſerved ſafe and ſound. If the Reader thinks by my writing, that *I* am warm, in this buſineſs, *I* am ſo indeed, for it hath been a vexation to me to hear precious Chriſtians, in the dayes of their deſpondencies, when *I* have been endeavouring to help clear out to them their work of faith in Chriſt, and they could not deny, but ſuch a faith as I have mentioned, they had found, then they would turn me off with this, *It was their own ſalvation they aimed at, and this was nothing but ſelf:* So that to receive Jeſus Chriſt, God in our fleſh, in all his Offices, in his compleat work of Redemption, reſting, truſting, relying upon him only, for all redemption and bleſſings of the new Covenant; and this declared to be true by a Goſpel-converſation, this hath been eſteemed as little, having

having nothing in it to bear up a heart; but why I pray, becauſe *I* aimed at my *ſalvation*, which is no more but *ſelf-love*: *I* wiſh *I* could have preached all my people into ſuch *ſelf-lovers*, *I* would have ventured my Soul for theirs if they had miſcarried.

Very briefly then to the Queſtion.

Firſt, Do not all the Promiſes in the Bible regard a mans *ſelf*. Do they not contain in them, and ſpeak *good to us*? Doth not the whole new Covenant ſpeak good for our *ſelves*? Doth not the Lord every where call us, and draw us to obedience by promiſes of good to ſelf? Did you ever read your Bible, and not read this?

Secondly, Did not the Lord in thoſe bleſſed thoughts of his heart in eternity, when he decreed to give his only begotten Son, make, thy *ſelf*, thy *ſalvation* to be the deſign of that gift? *John* 3. 16. Didſt ever read the Evangeliſts, and the Apoſtles, and not read this? *I* know he hath another deſign, his own glory; but yet ſalvation of poor man was ſuch a thing, as without him Chriſt had not been. *I* know very well there is a queſtion, whether the ſecond Perſon in the Trinity had not been incarnate though man had not fallen? And *I* read *Barwardin*, with other learned men, inclining to the affirmative, giving their Reaſons, which I think may eaſily be anſwered; this is but an airy ſpeculation: *Aquinas* ſpeaks more rationally and according to Scripture, in which we ought to reſt.

Sum. 3. p. q. 1. a 3.

Thirdly, Was not this the end of Chriſt his Offices, and all the work he did on earth, and doth ſtill in heaven, *To bring many ſons to glory?* Heb. 2. 10. *Did he not come to ſeek and ſave thoſe who were loſt*, *Matth.* 18. 11. Was this the very buſineſs of Chriſt, and yet thou ſtandeſt doubting of thy faith, becauſe thou aimeſt at thy ſalvation? May not *I* aim at that for my ſelf, which Chriſt doth?

Fourthly, Is not thy *ſalvation the end of thy faith?* 1 *Pet.* 1. 8. And (that *I* may joyn ſeveral heads together) that which thou art commanded, *To work out with fear*

fear and trembling? Phil. 2. 12. Haſt not read the price? Nay, it is the unvaluable worth of a Soul, Chriſt himſelf being the Judge, and how he ſets thee to look after the ſalvation of it, *Matth.* 16. 26.

Fifthly, Was not that the work of the Spirit in the work of preparation, to make thee feel thy miſery, through ſin and guilt, that fearing the wrath to come, thou mighteſt flee to Jeſus to deliver thee? 1 *Theſ.* 1. *laſt.*

To conclude, Art thou afraid thy faith is not *ſound*, becauſe thou didſt aim at thy ſalvation? *I* will be bold to tell thee, thy faith is *unſound*, and thou didſt never cloſe with Chriſt truly, if thou didſt not cloſe with him for thy ſalvation: Thou poor abuſed Chriſtian, didſt not receive *Jeſus?* Did not the Father call thee to *Jeſus?* If you never received *Jeſus*, you never received Chriſt as yet: I pray what is *Jeſus?* What doth this ſignifie? Is it not a *Saviour?* Good Lord, that ever Chriſtians ſhould be ſo abuſed, blinded, by a Devil, that they ſhould not ſee, that it is impoſſible for them to receive a Chriſt, but they muſt receive *Jeſus Chriſt*, they muſt receive a Saviour, and yet make their faith worth nothing, becauſe they aimed at their own ſalvation: Will you be for ever fooled thus? Come, come, friend, leave your cavilling, your ſimple, ſilly, fooliſh quarrellings, I tell thee, Chriſt is a glorious Saviour, and will have abundance of glory in thy ſalvation: And where is Chriſt like to have it moſt, but in thoſe, who being moſt ſenſible of their horrid, vile, undone and miſerable condition through the guilt of their ſin, and ſlavery of their hearts to their luſts and creatures, and being enlightened to behold the glorious and *great ſalvation*, Heb. 2. 3. which Chriſt hath wrought, do with admiration of this Jeſus and his ſalvation, receive him, embrace him, upon his own terms, that they may obtain compleat redemption and ſalvation by him: the more throughly ſenſible they are of this great ſalvation they have by him, and aim at in him, the more will they admire him.

Object. *This is to love Chriſt for his goods: we ſhould love Chriſt for himſelf, not for his goods; thus we have heard Miniſters preach, and Hypocrites may love the goods of Chriſt.*

Anſw. Muſt we love Chriſt for himſelf, *not* for his goods? *I* pray what wiſe man was it taught you this? Who taught you to divide the object of your love, when as God hath joyned Chriſt and his goods together? I mean by his *goods*, all the benefits of communion, all the good things that believers united to Chriſt are to partake of: Did God offer you a Chriſt without *goods*? Is not the whole Covenant of Grace, are not all the Promiſes, of which Chriſt is the *Yea and Amen*, 2 *Cor.* 1. 20. the things in which the Lord offers to joynture the Soul, upon the Marriage of his Son? Whence then came this Divinity? Not from Heaven. Yet ſometimes *I* have heard ſuch paſſages like to this, when men will ſeem to let people know they have more skill than others in the myſteries of Converſion, they muſt ſtrain themſelves to ſpeak ſomething new, though it be *non-ſenſe*. *I* know full well Chriſt is to be loved for himſelf, and believers are taken with the Perſon of Chriſt, he is and ſhall be very glorious in their eyes; but to ſay, and *not for his goods*: this is juſt as if a woman were taken with the perſon of a man, but this perſon hath no goods, nor the woman any, and ſo when they are married, they muſt either work hard, beg, or ſtarve: Chriſt is no ſuch perſon, if he were, whatever theſe men ſay, *I* ſuppoſe he would have but few to believe in him; you may preach long enough before you will draw Souls to him. It is not the Perſon of Chriſt which doth immediately anſwer the Soul, and help it under the miſery it now lieth. If a woman be ready to ſtarve, or pinched with cold, ragged, *&c.* it is not the comelineſs of the mans perſon that will feed her, or cloath her, but his goods. When Chriſt called the Angel of *Laodicea*, Revel. 3. 18. to come to him, he tells him of *gold* and *white rayment*, theſe are goods: It is *righteouſneſs*, *peace*, *pardon*, *juſtification*, *holineſs*, &c. which are fit to anſwer the condition

on of this poor Soul now called to Chriſt, theſe are his goods. Why then are theſe blocks thrown in the wayes of poor Chriſtians, to trouble them in their ſelf-examinations?

Object. *But Hypocrites love the goods of Chriſt, and would be glad to partake of them?*

Anſw. Speak at length, *I* pray, make what you object clear, that we may know how to underſtand you: *Hppocrites love all the goods of Chriſt, and would willingly have them*: Say you ſo? Doth an Hypocrite love *all* the goods of Chriſt? *all* the benefits of communion? all the new Covenant? Doth he love them all? Is his love *real* and entire to theſe? would he have them all? Speak out plain, that we may know your Divinity, and is not that Hypocrite willing to embrace and receive the Perſon of Chriſt, that he may have all the *goods* of Chriſt which he loves? I pray ſhow me that Hypocrite: Why do we ſpeak ſo darkly, when we have to deal with Souls ſo often in the dark? Who are more apt to take up ſuch ſentences, than poor upright Chriſtians, who are afraid of Cheats? *I* know Hypocrites will be glad of *ſome* of the goods of Chriſt, ſome part of his redemption, what is this to the work we are upon? The difficulty lyes in the next queſtion, to which now *I* come: What the ſtate of the queſtion is, ſee before.

Theſe things we grant.

Firſt, That the glory of Gods Grace, the honour of Chriſt, are above our ſalvation.

Secondly, God hath his Grace glorified in the Souls firſt cloſing with Chriſt, and ſhall have the glory of it to eternity. Chriſt hath his honour, and ſhall eternally be exalted by the believer. In the very firſt receiving of Chriſt, he doth wonder at the Grace of God, he admires the Love and Redemption of Chriſt, and doth ſo all his dayes while he lives, and ſhall do ſo for ever when dayes end.

But the pinch lieth in this word *Above*, *in ſuch a time, or ſuch an act*; that is, that in the firſt act of faith, in the anſwer of the call, in the uniting of the Soul to Chriſt. *Now* the Soul muſt ſee and examine it ſelf, whether it ſets up this Grace *above* its own ſalvation? As for Mr. *Shepherd*'s words, *Take hold on him, not with the hand of preſumption* [what he means by this, he oppoſeth the hand of faith, *I* think, to it] *and love to thy ſelf, to ſave thy ſelf, but with the hand of faith, and love to him, to honour him:* This paſſage is ſo ſtrange, and ſo his *ninth* way to hell, that *I* could not believe that ever Mr. *Shepherd* did deliver ſuch Doctrine; but if the Printer ſaith true in his Title page, that this *fourth Edition is corrected and much amended by the Author*, then *I* ſhould believe it: but *I* have ſome cauſe to doubt it, upon theſe two grounds. *Firſt*, *I* compared this with his *Sound Believer*, where he tells us what is the *end of faith*; in which there is not any ſuch words as theſe, nothing like them; nothing of Mr. *Rogers* notion; nothing different from what *I* have delivered, but he and *I* fully agree. *Chriſt himſelf and all his benefits*, is the end of faith coming to Chriſt; and *I* hope *ſalvation* is one of thoſe benefits. *Secondly*, *I* do not believe it, upon Mr. *Shepherd*'s own words in his Letter to me, which are theſe, without omitting or adding a ſyllable, *That which is called the* Sincere Convert, *I have not the book, I once ſaw it; it was a Collection of ſuch Notes in a dark Town in* England, *which one procuring of me, publiſhed them without my will or privity; I ſcarce know what it contains, nor do I like to ſee it, conſidering the many* σφάλματα Typographica, *moſt abſurd, and the confeſſion of him that publiſhed it, that comes out gelded and altered from what was firſt written.* Thus you have his own words faithfully tranſcribed; this Letter was dated *October* 27. 1647. the year, wherein the Printer ſaith the book is corrected and much amended by the Author, is, 1646. Let any man then judge, how this book was corrected and amended much by him. In ſhort therefore as to that book, for the general part of it, the book is very ſolid, quick,

Sound Believ. p. 193.

quick, and ſearching, cuts very ſharply, it is not a book for an unſound heart to delight in, I mean, in thoſe places where he agrees both with Scriptures, and other able Divines, and of theſe make uſe: but for the other paſſages, which do not agree with either, (as there are ſome in it) *I* will let them go, as being none of Mr. *Shepherd's*, and not trouble my ſelf with them, and wiſh no Chriſtian, that is tender and ſincere, to trouble himſelf with them. This *I* put in, becauſe *I* hear that book hath cauſed much trouble to gracious Chriſtians; had it been to Chriſtians in name only, unſound believers, hypocrites, *I* ſhould not have troubled my ſelf about it; for *I* know it is not for their tooth: therefore though *I* had thought to have ſpoken to more things in it, which are juſt cauſe of ſtumbling, yet henceforth *I* will meddle no more with it; his notions there do croſs what he hath himſelf publiſhed in the *Sound Believer*. *I* remember my Father *Ward* made this obſervation upon him to me, *When Mr.* Shepherd *comes to deal with Hypocrites, he cuts ſo deſperately, that we know not how to bear him, made them all afraid, that they were all Hypocrites: when he came to deal with a tender humble Soul, he gives comfort ſo largely, that we are afraid to take it.* *I* let that reverend Author then alone, he is one on our ſide, in his *Sound Believer*, which he himſelf put forth. *I* have then only Mr. *Rogers* to conſider; who hath given no Scriptures, or Reaſons, that *I* can find, to prove his Aſſertion; ſome Texts he may name to prove what *I* readily yield, but they prove not the queſtion in hand, therefore I have no Arguments of his to anſwer, but to produce a few Arguments againſt his Doctrine, *I* ſhall take up one of my former Arguments, and improve it againſt this notion.

Arg. 1. *That which neither Chriſt nor his Apoſtles did require of Goſpel-Converts, as requiſite to their ſaving Converſion or Faith, that is not to be required of Goſpel-Converts now.*

But the eying of the glory of God Above *our own ſalvation, was that which neither Chriſt nor his Apoſtles did ever require of any Goſpel-Convert; as requiſite to their ſaving Converſion or Faith.*

Ergo, *The eying of Gods glory* Above *our own ſalvation, is not to be required of Goſpel-Converts now, in order to ſaving Converſion or Faith.*

If it be not to be required, then it is needleſs, then no ſuch danger for a man to looſe his Soul for want of it, as he tells us.

The *Major* is plain: He that will require more to a ſaving work of Faith and Converſion than Chriſt did and his Apoſtles, doth implicitely charge them with want of skill in converſion of Souls, and had beſt become a Teacher of them. This is little leſs than blaſphemy, you ſay, and *I* may leave out *little leſs.*

The *Minor*: This lyes upon Mr. *Rogers* to prove: Name the Texts, where ever Chriſt preached thus, or any of his Apoſtles; he may name Texts where God declares, that the end of all his good things beſtowed on Veſſels of Mercy, is the glory of his Grace: we yield the Texts as faſt as he can name them, and we will give him a Reaſon alſo, He that is the *firſt Efficient*, muſt be the *laſt End.* It is to ſet up another God, to ſet up another ultimate end. We will be as free as he can be for Texts and Reaſons to prove this: but this is not the queſtion, Let him name the Texts, where Chriſt or the Apoſtles teach Converts, that in their *converſion*, or *believing* in him, they muſt look to this, that they ſet this glory of his Grace *Above* their own ſalvation: we read of Chriſt complaining, that the *Jews would not come to him that they might have life*, John 5.40. but never read, that he required of them, or blamed them, that they did not aim at, and ſet up the glory of Gods Grace *Above* their *life*: in that Text *life* comprehends *ſalvation*, and all benefits of communion: Thoſe who are thirſty, calls them to him, and promiſes them living waters; many ſuch Texts, but not one word of this

this ſtumbling notion : when they in *Acts* 2. were under the work, did *Peter* teach this doctrine to thoſe Converts? When the Jaylour came in trembling with that queſtion, *What ſhall I do to be ſaved?* Acts 16. Doth *Paul*'s and Mr. *Rogers* anſwer agree? Let Mr. *Rogers* anſwer him : Ay Jaylour, you are now come down, as jolly as you were a few hours ſince, and now you would be ſaved ; the way to ſalvation is faith ; but look to this in your faith, that you ſet up the glory of Gods Grace above your ſalvation, that it be made but ſubordinate to his end, elſe that ſame *ſelf* will ruine you, for all that ſhaking now upon you: but *Paul* ſpeaks no ſuch thing: ſo that either Mr. *Rogers* hath troubled poor Chriſtians needleſly, or *Paul* was a very unskilful Pilate, that did not give warning to poor ſinners, enquiring after their *ſalvation* of this Soul-damning *ſelviſh* rock,

Take the Prodigal, who is ſet out for a pattern of a Soul converting or coming home to God : What was the turning Argument? There is *bread* enough in my Fathers houſe : *Bread* then is the buſineſs for a ſtarving Prodigal ; *Salvation* for a Soul under ſenſe and ſentence of *damnation.* Ay but Prodigal, you muſt ſet up the praiſe of your Fathers kindneſs, love and mercy, in taking you into his houſe, and giving you bread, *Above* your bread, and life thereby preſerved. Ah, ſaith the poor Prodigal, *I* ſhall praiſe my Fathers love and mercy, if he doth ; but whether *above* my life or bread, at this time, *I* cannot ſtand to decide that now, whether *I* do or not ; pinched *I* am, almoſt ſtarved *I* am, ready to famiſh, O, *I* pray, give me bread. Is not this the caſe of this poor Soul now, in a miſerable, ſtarving, dying, damning condition there is living bread, Jeſus Chriſt to be had, *with thee there is forgiveneſs, Pſal.* 130. Oh give me this bread, this Chriſt, and with him peace, pardon, redemption, grace, ſalvation from that miſery now *I* feel : Yea, ſaith Mr. *Rogers*, [but not Chriſt nor his Apoſtles, bleſſed be God] ſalvation you may have, if you ſet up the glory of Gods Grace *above* it. O ſaith the Soul, *I* do admire his Grace, and ſhall adore it, but whether

whether *I* do *above* it now or no I cannot tell, I am pinched for a Chriſt, and for all the benefits he brings to loſt undone Souls, ſuch as I am, give me him.

When Sea-men fear Rocks, or Shoals, they go to their *Plats*, and look there whether they give notice of any Rocks or Shoals, if they do not in places well known, where Ships go frequently, on they go: Once it was our caſe, falling into a Current, where the water foaming, ſome ſuſpected Rocks; to the *Plats* they went, and found no mention of any Rocks there, on we went boldly, and no danger. Converſion of Souls is a work wherein Miniſters trade every day, Mr. *Rogers*, Mr. *Thomas Hooker*, Mr. *Shepherd*, have given us warning of *Rocks*, here is a *ſelviſh* Rock will ſplit the Soul, ſaith Mr. *Rogers*: We reverence the graces and abilities of theſe worthy men; but are there *Rocks*? Let us go to our *Plats* the holy Scriptures; Chriſt and his Apoſtles have gone this way oftentimes before us, and knew where dangers lay ſufficiently; Do they give notice of theſe Rocks, which theſe worthy men do? Not the leaſt mention of any ſuch things: then let Souls go on boldly, O do not trouble them, and ſcare them with more fears than need; they will have fears enough of a ſhipwrack riſe from other Rocks, though we do not make new ones.

Arg. 2. *That which no Chriſtian can poſſibly make out whether it be ſo or no, that cannot be (a condition) required to ſaving Converſion or Faith.*

But this condition, that I ſet up the glory of Gods Grace above my own ſalvation, is ſuch a condition as no Chriſtian can poſſibly make out whether it be ſo or no.

Ergo, *This condition is not requiſite unto ſaving Converſion or Faith.*

The *Major* is plain. To put ſuch a condition which cannot be known, is a meer vanity; in vain are all our examinings whether we be in the Faith or no, if there be a condition required to ſaving Faith, which never was nor can

can be proved; the Word of God puts no ſuch conditions; if Mr. *Rogers* will make uſe of *Moſes* and *Paul*, as Mr. *Shepherd* hath done, and take them in that ſenſe he doth, then not only, the exalting of his glory above our ſalvation, but ſalvation it ſelf alſo muſt go; the Soul muſt not eye its own ſalvation, but chuſe damnation, a thing impoſſible.

The *Minor* I muſt prove.

If it can be known, then my ſalvation and glory of Gods Grace muſt and may come in competition; ſo that both cannot ſtand together, but one *I* muſt part with. As the glory of God muſt be above Father, Mother, Wife, Houſes, Lands, Liberties, Life it ſelf; the Scripture ſaith, theſe muſt be hated, *i. e.* not ſo loved, but muſt be let go, and parted with, when Chriſt and his Goſpel calls for them; when Chriſt and theſe, the glory of God and theſe, have come in competition, they could not ſtand together, one muſt be *above* the other. This may be known, and hath been known thouſands of times. Chriſtians prepare for this if they be wiſe, and deſire ſtrength from Chriſt to help them to it: But doth Chriſt ſay, he that forſaketh not Father, Mother, Life, *and his own eternal ſalvation?* This was never put in, nor *can* be put in, becauſe mans ſalvation, and the glory of Gods Grace, are ſo inſeparably linked together, that one cannot be without the other. Grace is in God, Mercy is in God eſſentially, without mans ſalvation; but the *glory* of Grace and Mercy is not without mans ſalvation; becauſe unto *glory*, among other things, *manifeſtation* is required: Salvation is ſuch a neceſſary *means* unto this *end*, the *glory* of Grace, that take away this means, *ſalvation*, you take away this end, *glory* of Grace: ſo that it cannot be known: I may think this and that, but I can prove nothing: and for ever bleſſed be God, and bleſſed that Grace of his, which hath ſo joyned them, that they cannot be parted, and ſo this notion not being to be proved, it ſhall not need to trouble us, though Mr. *Rogers* hath cauſed trouble enough by this block of ſtumbling.

Whereas he tells us, this *ſelf-love* is ſo *dangerous, that it will deprive the Soul both of her labour and hope.* I add.

Arg. 3. *Self-love doth never prove deſtructive to a Soul till it croſs a Command of God.*

But this ſelf-love, in cloſing with Chriſt, according to the Goſpel, for my ſalvation, though I cannot tell whether I aim at the glory of Gods Grace Above *it, is not croſs to a Command of God.*

Ergo, *This ſelf-love is not deſtructive to my Soul.*

The *Major* is plain. It is Diſobedience to a Command which only deſtroyes the Soul, croſſing of the preceptive Will of God, when *ſelf* ſets up ſomething *againſt* God; that *good* which I chuſe and ſeek for my *ſelf*, and *God* ſtand Oppoſites. Thus *ſelf-love* ſetting up ſomething *againſt* God, placeth it ſelf *Above* God in his Command.

The *Minor:* But *mans ſalvation*, and the *glory of Gods Grace*, cannot be made *Oppoſites*; this is plain, for *no man can poſſibly ſeek the exalting of Gods Grace, but he muſt ſeek his own ſalvation:* So that there lies *an abſolute neceſſity that I muſt thus love my ſelf, as to ſeek my own ſalvation, elſe there is an impoſſibilitie of my ſerving this end, the exalting the glory of Grace.* Hence this word, *Above*, the ſetting up or loving any thing *above* God, hath place only there in Scripture, where the thing ſet up, or loved by my ſelf, may ſtand in *oppoſition* to God; then *ſelf-love* proves deſtructive indeed. But where doth Mr. *Rogers* find this Command in Scripture, that though the Soul doth ſo ſeek its own ſalvation, as it willingly embraceth Chriſt upon his own terms, yet that in believing and cloſing with him, it ſets up the glory of Gods Grace *above* its ſalvation, and ſo *ſelf-love*, not obeying, but croſſing this Command, ruines the Soul eternally? Let any man obſerve the Prophets, Chriſt and his Apoſtles, how they preached, and ſee through the whole Scripture, if this were not their way

to

to draw men to repentance, to believing in Chriſt, with theſe Arguments of *ſalvation*, and *good things* to us: but as for the glory of Gods Grace, that honour which he hath in our repentance, in our believing, that is mentioned nothing ſo much as the others; though he hath *glory* it is true in it, and will have it more, yet that Argument is little inculcated; but to command or move with this, the ſetting up this glory *above* ſalvation, I find it not: nay, we ſee how vile we are, that though the Lord doth follow us, and preſs us to repentance, to faith, to walking with him, from Arguments that concern *ſelf*, our own ſalvation and happineſs, yet how little did theſe Arguments, and do they at this day prevail? O gracious condeſcenſion of God! O vile heart of man! Did Mr. *Rogers*, and do Miniſters now find that people are ſo eagerly ſet to ſeek their own ſalvation according to the Goſpel? Do crouds of people come in ſo thick, that he had need ſtave them off, and keep them out, with this puzzling notion? I am ſure I could obſerve no ſuch thing when I lived by him, though there were ſome, bleſſed be God, in the place, yet more would have been welcome, I am ſure very few in his latter dayes came in, if any. From this obſervation of the way of preaching, which the Prophets, Chriſt, and all his Apoſtles took, I have wondered what our Miniſters of late did mean, that they could not be content to preach as the Prophets, Chriſt, and his Apoſtles did, but muſt thus puzzle, perplex and grieve the ſpirits of Chriſtians, who truly cloſe with, and love Chriſt, with their ſtrains and notions, which neither Prophets, Chriſt, nor his Apoſtles, ever delivered. God from eternity did intend the manifeſtation of the glory of his Mercy (mixed with Juſtice in our for ever bleſſed *Surety*) in ſome perſons: This is the *end* he propounds, and this end this *efficient*, who propounds it will take care that it be brought about; it lyeth upon the Efficient who propounds it to himſelf, to effect it; in order to this *end*, he creates man (though creation ſerves for a *means* as well for the manifeſtation of *Juſtice* as *Mercy*) in a pure eſtate, makes a Covenant with

him, leaves him to his own will, permits the fall (I purpoſely avoid diſputes about the fall, but *permiſſion* I think will not be quarrell'd with, though I know what diſputes there are here alſo) being fallen, he ſends a Redeemer, gives faith in him, juſtification, pardon, holineſs, renewing of nature, rewarding faith and obedience (continued in to the laſt) with ſalvation and glory. All theſe being *means* to bring about this *end*, the manifeſtation of the glory of his Grace, mixed with Juſtice. All theſe means lye in the Efficients hand, one way or other (for he did not concur to the fall, as he doth in other means) ſo to order them, that be ſure he fails not of the *end* he propounded: God *cannot* ſend a Redeemer, give faith in him, juſtification, peace, pardon, holineſs, perſeverance in all, with ſalvation to crown all, but his *end* muſt of neceſſity appear; ſo that he cannot fail of his *end*. The believer, pardoned, redeemed, ſanctified, ſaved, doth give him the glory of this Grace, and ſerves his end; the Efficient hath his *end*: In the work of faith, and obedience, walking with God, there I ſet God *above* my ſelf, above my own *will* and *luſts*; ſo in parting with any thing that is lawful to enjoy, any creature comfort, when it comes to be oppoſite to God, here the *glory* of God is *above* me; here lieth my duty: this ſerves as means to that end; this is his gift, he is the principal Efficient as the firſt cauſe, though *formally*: Faith, Repentance, Obedience be my Acts. But to bring in this as a *duty* in my *firſt* cloſing with Chriſt, that *I* ſet up this *end*, (manifeſtation of his Grace) *above* my ſalvation, I cannot find this in Scripture. The firſt Agent looks to, and takes care for his end. There are ſeveral perſons have conſpired to take away the Kings life, their treaſon is diſcovered; the King is willing and reſolves to make manifeſtation of his *clemency* and *mercy*; upon the Traytors petitioning to him, promiſing loyalty to him for the future, he freely pardons them: in pardoning of them, he doth clearly manifeſt his clemency and mercy: all men know (as they could ſay of the Kings of *Iſrael*) and ſay, the King is a merciful King; he bears the

See *Bradward. de cauſa Dei* l. 1. cap. 33.

the glory of it; the pardoning of the Traytors is a *means* to his *end*: it was the King ordered the means, though he did not put in this clauſe, *See that you exalt my mercy* above *your life*: His *end did not depend upon this, whether they did exalt his mercy above* their *lives?* (Alas poor men, their lives are dear to them, and they do exalt his clemency) No he hath his end, all the Kingdom bears him witneſs, and other Nations by him, that he is an exceeding merciful King, and deſerves praiſe. So it is here, the attaining of Gods end doth *not depend upon this*, that I ſet up the glory of his Grace *above* my ſalvation; for he hath his end in ſaving; heaven, earth, and hell muſt all confeſs, as doth the ſaved Soul, the pardoned Traytour, cry out, O the depth of the riches of the Grace and Mercy of this God: but for the word, *Above*, I let that alone and not mind it.

Arg. 4. *If Repentance towards God, and Faith in the Lord Jeſus Chriſt, be conditions ſufficient to put a man into a ſtate of ſalvation, then the exalting of the Grace of God above my ſalvation is a condition needleſly added.* Acts 20. 21.

But Repentance and Faith are ſufficient. Ergo.

For the *Conſequent*: To add more than the Goſpel requires, to put a man into a ſtate of ſalvation, is needleſs, yea, it is boldneſs for any man to do it, it is in effect an adding to the word; as if God did not know what were ſufficient, but we muſt teach him; and if needleſs, then there is no danger of this *ſelf-love* deſtroying the Soul, as is aſſerted by him.

The *Antecedent* is true: *Repentance* and *Faith* are conditions ſufficient; ſo ſaith that Goſpel which reveals our ſalvation.

To ſay the *Conſequence* is fallacious, becauſe this condition, of ſetting up of the glory of Grace above our ſalvation, is contained in them: Say in which? Define them both, and ſee if we can find it.

For

For *Faith* in Chriſt. That we ſaid, is that ſaving Grace whereby we receive him as he is offered in the Goſpel, and ſo reſt upon him alone for ſalvation. This definition agreeth with the Scriptures, and is not at all deficient; we have proved it before: having opened how Chriſt is offered, and how Chriſt is received, *&c.* it is not contained in this.

For *Repentance* to life; the eſſence of it lyes in the Souls turning from all ſin with grief and hatred of it unto God. I will not ſet down a large deſcription of it: Our Catechiſme gives it. Now how can that condition be contained here, being, I am not to turn from my *own ſalvation*, this is no term from which I am called: I muſt turn only from *ſin*. God requires no more as to the term *from* which I turn.

Arg. 5. Laſtly, *This Condition of ſetting up the glory of Gods Grace above our ſalvation, muſt be had in Heaven: Therefore to require it here, and that upon this penalty, the loſs of our Souls for want of it, agrees not with ſolid reaſon.*

Queſt. *Why do you tie it up to Heaven?*

I anſwer: So long as the means to an end is incomplete, imperfect, ſo long the end, to which that means tends, is but imperfectly attained: Now ſo long as believers are in this world, with a body of death within, temptations from World and Satan without, lying in ſo many dangers and fears every day, that many times the Soul knoweth not what to ſay of it ſelf, but thinks it ſhall one day periſh, this heart of mine will undo me; temptations without drive ſo hard againſt the Soul, the means as yet is very imperfect, though the Soul ſeeth it is *Grace* only through Chriſt which can ſave it, and thinks it ſhall magnifie his Grace if he will ſave it, yet it fears often, it will not be its portion; hence as yet God hath not his end, or but very little; but when the Believer is got into Heaven, out of the Gun-ſhot of all temptations, when it is ſecure and ſafe for

for ever knowing danger any more, ſalvation is perfected, and the means to Gods end compleated: now begin the Songs, to the praiſe of the riches of Grace and the Lamb, to be ſung, and ſhall be ſung to eternity: now God hath his end compleated, Grace in our ſalvation, and above our ſalvation for ever triumphing.

If the authority of Mr. *Rogers*, being a man ſo eminent in abilities and grace, do make you think it muſt needs be true; for ſuch mens Opinions as theſe do prevail exceedingly upon Chriſtians that are not able to examine Doctrines: then take his Opinion which I had from his own mouth; for as I preached againſt this Doctrine, when I lived by him, ſo I conferred with him about it, and wrote down what he ſaid to me in the Margent of his Book when I came from him, his words were theſe.

The Soul in its firſt coming home to Chriſt, doth ſeek its own ſalvation; after union with Chriſt it ſeeks the honour of God, and its own ſalvation ſubordinate to it. It muſt firſt have a good ſavour of God; it muſt firſt have taſted of his love before it can come to this: That is, to exalt his glory above its own ſalvation. But this ſaying and his Books do not agree.

For if ſo be the Soul muſt have union with Chriſt firſt, and in its union doth and may ſeek its own ſalvation, and muſt have a taſte of Gods love (he muſt mean by this ſavour and taſte a ſecret intimation of his reconciled love, ſome good evidence of it) before it comes to this ſetting up the glory of his Grace above its own ſalvation; how is it, that this *ſelf-love* (in not ſubordaining its own ſalvation to Gods glory) which will *deprive the Soul of all its labour and pains*, as he ſaith, *ſo dangerous*, that it will undo it? how is it, I ſay, that this is found in a perſon united to Chriſt? yea, and there lieth till the Soul gets a taſte of the love of God? This I cannot underſtand: How long is it before many poor Souls can get a taſte, and how little of it when it comes, how ſhort a time doth it ſtay? *Rara hora, brevis mora.*

Thus

Thus I have endeavoured to remove thoſe blocks, which were layed in the way by theſe eminent men, whom I do ſo much honour; they have been a trouble to my ſelf, as to my own ſtate, which hath made me to examine them, and weigh them in the ballance of the Sanctuary, which muſt determine all queſtions, and ſit Judge upon all our writings: the men being holy, able, and experienced men, made me more to fear; had they been young men, in the heat of their affections, I ſhould not have regarded them: as I ſaw one book (the Authors name I forgot) who gave ſuch ſigns of hypocriſie, that will cut off many a gracious heart, but I ſaw by his picture at the beginning, he was but young, and ſo did not regard him: How far that I have written may tend to the ſatisfaction of thoſe Souls, who have been or are troubled with theſe doubts which have been raiſed by theſe worthy men, to the troubling of the peace, and evidence of many gracious Chriſtians, I leave to the judgment of judicious and experienced Divines. I bleſs God, for my own part I am at reſt as to theſe doubts, (though I have been diſquieted by them) unleſs I meet with better Scriptures and Arguments then yet I have done.

Having then opened the work of Effectual Calling, and ſhewn how the Spirit of God prepares the Soul *for* Chriſt, and unites it *to* Chriſt; I will now make ſome improvement of the whole by way of Application, though in this I intend to be but ſhort, by reaſon there are ſo many excellent books printed, and men of ſuch eminent gifts ſo excellently skilled in Goſpel work, that had it not been for theſe doubts, which I know have troubled divers, and for ſome of them, no Divines that I knew had ſpoken to them; though I found by diſcourſe with them, they were not of the ſame judgment with theſe reverend men; I ſay, had it not been for this, I would never have ſet pen to paper; for I know not, for ſubſtance what I can write, that hath not been written by more able pens; yet variety of gifts may pleaſe the Reader, and help on his ſpiritual edification. From

From the whole work then I will conclude, if this be *effectual Calling*, and that which makes *real Chriſtians*, Then

Firſt, The number of *Real Chriſtians* is but ſmall, whatever thoſe, who are called Chriſtians, think.

Secondly, The number of *Real Chriſtians* is greater, than thoſe who are *Real Chriſtians*, giving judgment upon themſelves in particular, will believe. I ſhall handle both theſe Concluſions.

The Schools have divided their Doctors into *Nominales*, and *Reales*. The great Doctor of the Church, hath divided his Scholars, into *Nominal* and *Real Chriſtians*. In the Schools, the *Real* Doctors (*Thomiſtæ* and *Scotiſtæ*) do exceed the *Nominal* Doctors (*Occamiſtæ*) in number: but in the School of Chriſt, the *Nominal Chriſtians* exceed the *Real Chriſtians* abundantly: *Many are called, but few are choſen*, Matth. 20.16. *Many are called, but not according to his purpoſe*, Rom. 8. 28. therefore their calling is not to purpoſe, they anſwer not the call of God. Let but the diſcourſe we have been upon be ſeriouſly and truly applyed to mens hearts, how few anſwer it? Though we leave out what Mr. *Hooker*, Mr. *Shepherd*, Mr. *Rogers*, have caſt in, to make the work much harder, and have endeavoured to make the way ſo plain and *ſtreight, that the lame or weak Chriſtian may not ſtumble in it*, Jer. 31. 8,9. This differencing of men into nominal and real Chriſtians, makes real differences: Why ſhould we not judge charitably of all men? Would Miniſters only preach divine Truths to inform mens underſtandings, but never meddle with application of them to mens hearts? would they, if they muſt reprove ſin, reprove it in general, deal with no mans particular luſt? would they not meddle with Uſes of examination, but let men alone there? would they not ſort out men thus, to make ſome ignorant, ſome profane, ſome civil, ſome hypocrites, and ſome ſincere

Converts, but jumble altogether, judging charitably of all, they ſhould be very good Church-men, able Scholars, and never fear trouble from men, whatever they may fear from God, to whom they muſt give their account? But if *Jeremiah* will go about *to take away the precious from the vile*, Jer. 15. 19. as his Maſter commands him, then let *Jeremiah* expect nothing but vile treatment, even from thoſe who muſt be called the Children of a precious *Abraham*. That which heightens the enmity more is, that upon this applying, diſtinguiſhing, examining, and ſearching into men, the number of true Believers, ſuch as ſhall be ſaved by Faith, is made, by the Opinion of theſe peeviſh and cenſorious Puritans, to be but ſmall. How much more praiſe worthy were thoſe charitable Latudinarians, *Huberus* and *Cælius Curio*, mentioned by Doctor *Twiſſe*, *Vindic. Gra. de criminat.* l. 2. p. 1. the firſt wrote a Book concerning the *Promiſcuous election and predeſtination of all men, yea, of the final impenitent unto eternal life:* the latter (ſometime Profeſſour in *Baſil*) wrote a little Book, *concerning the largeneſs of the Kingdom of Heaven*, therein endeavouring to prove, that the *number of the elect, and thoſe who are ſaved, is much greater than the number of reprobates*. How come we to want theſe pieces in *England*? But I ſuppoſe we may ſpare them, having ſuch Latitudinarians at home. I was told by an underſtanding Chriſtian, and he told me it ſo for truth, that I might believe it, the Miniſter was labouring to comfort his hearers againſt the fears of damnation; *Many men*, ſaid he, *keep a ſtir about hell and damnation, but do not fear, do we not read*, John 3. 16. *God ſo loved the world? Art not thou a man in the world? Why do you fear then? The Text ſaith, God ſo loved the world.* A notable Clerk to make a full point at *world*: though this man did but bungle, yet, I doubt not, many there are who would make good, if they could, what theſe men aimed at. That *few ſhould be ſaved*, is a *hard ſaying, Who can bear it?*

But to make good my Inference, or Concluſion: The number of *Real Chriſtians* is but ſmall.

Let

Let us but conſider how thoſe who are called *Chriſtians* anſwer the two Heads we have been upon; Preparations for Chriſt, and receiving of Chriſt, or union with Chriſt: What *preparations* have we obſerved in men for Chriſt? Some preparations there are, and they are know very well; when a man hath a Child born, he prepares a barrel of ſtrong beer, if he be but a poor man; others prepare ſome bottles of wine; withall they prepare good meat, and good junkets; the Child then is *Chriſtned*, made a *Member of Chriſt* in its baptiſme; then home they go, and eat up their good meat, and drink up their liquor, before prepared, it is well if none be drunk; and this is the preparation and union with Chriſt, which many thouſands of thoſe, who are called Chriſtians, know, and they know no other preparation for Chriſt, or receiving of Chriſt, but this: when they grow up to years, they go to Church as Neighbours do, they muſt be Chriſtians, becauſe they know not what to be elſe, they muſt go whether the croud carries them; if you will call them Chriſtians you may, but know no more of Chriſt, ſaving the Name which they hear a Miniſter talk of, than a Heathen: As their Parents made them Chriſtians, ſo becauſe it is the faſhion of the Country, they will do as their Fathers did by them, and their Neighbours do by theirs, if they have Children. I have given inſtance of one in *Eſſex*, a County famous for the Goſpel, who of late years coming to my Father *Ward* to baptize his Child, my Father asked him, Why will you have your Child baptized? He anſwered, becauſe others had their Children baptized. Then asked him, how many Gods there were? He anſwered, *Ten.* Then asked him, how many Commandments there were? (ſuppoſing his miſtake) He anſwered, *Two.* Which is the Firſt? He anſwered, *Salvation*: The Second I know not, but he gave him a Second. My Father asked him, if he gave him theſe anſwers to croſs him? The man anſwered, No truly Mr. *Ward*, if I knew how to anſwer you better I would. The civil man, whom Mr. *Pemble* mentions, was but little better. If Miniſters did but enquire into the

knowledge of all their Pariſhioners in *England*, they would ſoon find I have ſpoken but the truth. Thus for want of Catechizing, and Goſpel-Diſcipline, abundance of Chriſtians, ſo called, differ but little from Heathens. Others, though not ſo groſly ignorant, but can tell many truths concerning Chriſt, *They profeſs they know God* (they are then *Profeſſors*) *but in works deny him*, Tit. 1. 16. *Nomine Grammaticus, re Barbarus*,

But as to the preparatory works which we have gone through, how few are acquainted with them. Some it may be will deny any ſuch preparation for Chriſt as neceſſary, and think it was only the Opinion of Mr. *Hooker*, Mr. *Shepherd*, or it may be two or three more ſuch rigid men; but ſurely that man is little acquainted with the Scriptures, or with the Writings of the ableſt practical Divines, beſides our Divines at the Synod of *Dort*, who deny it: the Popiſh party will not deny it, when eſpecially they can talk ſo high of mens preparing and diſpoſing themſelves for Grace, with whom their own *Bradwardin* hath dealt ſufficiently and ſolidly in confutation of them: [Surely God hath his people in this myſtical *Babylon*; he muſt be very cenſoreous who reads *Bradwardin*, and *Janſenius* his *Auguſt*, beſides others, who will not yield it.] But to return to thoſe who deny preparatory works: I pray what is the work of a Miniſter? Is not it to labour to bring home Souls *to* Chriſt, and being brought home, to labour to build them up *in* Chriſt? This is the ſum of a Miniſters work. If you deny preparatory works, you will deny half the work of a Miniſter. For doth any Miniſter think he ſhall ever perſwade people to come to Chriſt, and receive him, upon his own terms, who were never throughly enlightened to ſee their miſerable ſtate they are in by ſin, and convinced that this is their ſtate? Will they ever come off from this term from which he calls them, unleſs they feel the evil and burden of ſin ſo, as to cauſe fears and ſorrows? Will a man thus far wrought on, if he can ſet up a trade of duties, and ſelf-righteouſneſs, and find his life in theſe, ever come home to

De Cauſa Dei, l. 1. cap. 35, 36, 37 38, 39.

to Chriſt? He that thinks he can do his work ſoundly without theſe, underſtands little of his work, and leſs of any ſaving work upon his own heart. But how little of this working do we find amongſt Chriſtians? How few enlightened to ſee, and convinced of their own ſinful and miſerable ſtate, as it is? How few under this ſenſe and conviction through the fears and ſorrows accompanying this conviction, cry out, what ſhall we do to be ſaved? Such cryes, ſuch queſtions, how rarely do Miniſters hear from thoſe who are called Chriſtians? As for ſelf-righteouſneſs, and duties, if men can but ſet up a form of worſhip, keep from the groſs ſins of the times, their converſation but moral, nay now, you muſt not queſtion theſe mens Chriſtianity, none are ſound or real Chriſtians if theſe be not: yet theſe are but courſe ſieves, the Hypocrite it may be can tell you he hath experienced theſe preparations, we muſt ſift him in a finer ſieve; ſo that by the unacquaintance of the greateſt part of Chriſtians with theſe works, we ſhall find few are *real Chriſtians*.

Obiect. *But did you not tell us before, that God begins his work, and layes his foundation, in the Infancy of many? How can they experience theſe preparatory works, as your ſelf before have argued?*

Anſw. I recall nothing of what *I* ſaid; but in anſwer to your Objection *I* ſay,

Firſt, Such do ſhew this work of Grace in their childhood as they do grow up; obſerve them, and you ſhall ſee ſuch actings, that will give good grounds to hope God hath begun the work of Grace.

Secondly, Few, if any of theſe, living to years of underſtanding, and hearing of theſe things, but it hath been a trouble to them, and made them queſtion themſelves, whether they had Grace, becauſe they have not found them.

Thirdly, None of them all, who live to riper years, but do experience all the preparatory works, though in them, *I* conceive, the work doth looſe that relation, as *preparatory*,

tory, becauſe they had Grace infuſed into them in their infancy or childhood: So that *I* will not contend about the word *preparatory*, ſo the works be found. Tell me that *Real Chriſtian* (let God have begun his work when he pleaſed) that is not enlightened to ſee, and convinced of his ſinful and miſerable ſtate, that hath not known fears and troubles becauſe of it; hath not been made willing, that Chriſt ſhould ſeparate him and his ſin; that is not taken off from reſting in his own duties, reformations and doings: They do all experience theſe, let the Lord work them when and how he pleaſeth. But for others, where the work begins in riper years, there they are known more diſtinctly, and properly preparatory, though God hath his variety of working even amongſt ſuch alſo. Hence preparatory works *I* did not at all oppoſe, nay, *I* maintained them, only my ſcope was to help Chriſtians who were in the dark as to their own work, fearing they were not ſound and real Chriſtians, becauſe they had not experienced thoſe workings as others had.

Try thoſe who are called Chriſtians by the next thing we were upon, their *receiving of Chriſt*, when prepared for him, ſee if the number of them be greater than we mention. Receiving of Chriſt, what is that? Do you mean *Faith?* Yes, *I* do mean Goſpel-faith in Chriſt: nay, then your Concluſion which you drew, that the number of *Real Chriſtians* was but ſmall, is very falſe. For your *preparations*, we cannot ſay much for them, but for *faith* in Chriſt, we can ſpeak enough for it; all the Miniſters in *England* ſhall not make us believe but we have faith, ay and it may be will ſwear by their faith they ſhall not. Define *faith* which way you will, they are for you. If you will call it an *Aſſent to what Truths ſoever God reveals*, &c. in a laxe way: they do aſſent to their Bible, that it is the Word of God; that all which is contained in it is the Mind and Will of God; they did never doubt of it in all their lives; and it may be will ſay, it were no matter though he were hang'd that doth doubt of it: but if you come more cloſe to tell them, what the ableſt of the Popiſh

party

party tell us is required to make that *aſſent* to the divine and ſupernatural Myſteries revealed, to be Divine faith, not only they, but many others, who make light of Dogmatical faith, had need examine again whether their faith be divine. *De eſſentia Fidei Chriſtianæ eſt, ut innitatur primæ veritati revelanti tanquam rationi formali credendi:* And adds preſently, *Ad eliciendum talem actum neceſſario requiritur ſpeciale auxilium prævenientis gratiæ:* Gods general concourſe will not ſerve the turn, ſaith *Alvarez*; both of theſe parts he proves partly from *Aquinas* and *Auſtin.* In this point *Alvarez* to me appears very Orthodox, and according to him, *I* doubt not to affirm, there is but little Dogmatical divine faith in Chriſtendom, though many Profeſſors make a tuſh at it. But if we grant they have this faith, ſuch as it is, yet this is not enough to make ſaving faith; then we are to ſeek ſtill; and that is proved by our Proteſtant Divines againſt the Papiſts, De Auxiliis Diſp. 49.

If you ſay, as our Fathers, That faith is a particular perſwaſion that Chriſt with all his benefits are mine; they have this faith alſo, and ſo aſſured of it, that let the Miniſter preach himſelf hoarſe, he ſhall never perſwade them of the contrary; but if we examine them upon what grounds our Fathers taught this perſwaſion was built, there but few will anſwer.

If you ſay, Faith is a receiving of Chriſt as he is offered in the Goſpel, and ſo reſting upon him alone for ſalvation; the latter part of this they underſtand, and that is the faith which men of more knowledge than the common rout have taken up. *I* remember a young Gentleman, who had been catechized by his Mother, a right Gallant he was, went to viſit an old Uſurer that lay on his death-bed, the rich Uſurer ſeeing that now he muſt dye, began to be a little troubled, and having heard of faith, could not tell what to make of it; the young Gentleman could tell him, *It was to truſt upon Chriſt for ſalvation*; this helped the Uſurer, he could not well tell whom to truſt elſe, and now truſts Chriſt. It is very well, Chriſt it ſeems ſhall be worth

worth the regarding at laſt: but as we read, *John* 2. 23. *Many believed in the Name of Chriſt when they ſaw his miracles*: but in the next verſe the Text ſaith, *Chriſt would not commit himſelf to them*: What not to believers? No, though they will believe him, he will not believe them: ſo though theſe can truſt Chriſt, he will not truſt them: This is a fine Religion, that men ſhall ſet up Mammon, and ſerve that Idol while they live, follow after the wayes of their own hearts, ſlight the offers of grace, deſpiſe holineſs, and yet *truſt Chriſt for ſalvation*; if ſuch can find him their Saviour, they underſtand faith better than all the Divines in *England*.

But this we find, that faith is eaſie to come by. Whatever men want, yet there is no man wants faith: you may convince men that they are ſwearers, drunkards, &c. but you ſhall not convince them that they are unbelievers: though they know nothing of the preparations for faith, yet they have it; but where they got is not the queſtion: though they cannot pray, or walk ſo preciſely as ſome Puritans do, yet they can believe as well as the beſt of them: they need not, nor do thank God for this gift, they were never beholding to him for it: Faith is the eaſieſt duty in all the Bible. Take faith to be, as theſe men underſtand it, nothing but truſting Chriſt for ſalvation, how little do they underſtand this act of truſting of Chriſt? while Conſcience lies aſleep, ſin and guilt do not ſtare a man in the face, now it is an eaſie matter to truſt Chriſt for pardon and ſalvation; but when God awakes that ſleepy Lyon, ſets a mans ſins in order before him, as be ſure he will do, here or hereafter, then men ſhall find it is not ſo eaſie a matter to lay their hands upon the head of the Scape-goat, *Levit.* 16. 21. to unburden their guilty laden Souls upon Jeſus Chriſt, whom now they can ſo eaſily truſt: No, no, friend, thou wilt rather ſink under thy burden than take one ſtep towards Chriſt, and commit thy guilty Soul to him, how hard will that act of faith be, which now is the eaſieſt, as *I* ſaid, of all duties in the Bible. Thus have they found it, who yet have received him

upon

upon his own terms, as he is is offered in the Goſpel, and thus receiving him, truſt him for pardon and ſalvation; but in the dayes of their fears ariſing from their guilt, there lay preſſed under their loads, but could not roul their burdens upon Chriſt, without Grace from Heaven aſſiſting them to put forth this act of faith, for which they magnifie God, when enabled to do it.

By this then that *I* have ſpoken, my firſt Concluſion ſtands firm, that the number of *Real Chriſtians*, *ſuch as ſhall be ſaved*, is very ſmall, whatever thoſe who are called Chriſtians imagine: yet becauſe you ſhall ſee it is not only the judgment of a few peeviſh cenſoreous Puritans, let me give you the judgment of three Popiſh Authors: *Alvarez* (*a*) hath ſtated this queſtion, *Whether at leaſt of believers more be elect or reprobate?* He draws up his anſwer under three concluſions, the laſt is this, *That even of believers, there are more reprobate than elect.* The Jeſuit *Cornel. a Lapide* (*b*) undertakes to prove the ſame thing by ſeveral Arguments, and quotes a terrible paſſage of *Chryſoſtom* in his Sermon to the people of *Antioch*, where he was Biſhop and well beloved, and he ſpeaks of *Believers*, ſaith the Jeſuit; *Chryſoſtom*'s ſpeech was this, *How many do you think of thoſe who are in our City* (of Antioch) *are ſaved? It will be grievous, or harſh, what I am about to ſay, but yet I will ſpeak it: Among ſo many thouſands* [and the Jeſuit conceives there might eaſily be a hundred thouſand or more in *Antioch*] *one hundred will hardly be found which ſhall be ſaved, and I doubt of them too*; He gives his reaſon, from that wickedneſs he ſaw in the young ſort, the ſloth, want of zeal in old men, &c. it was a wonder they could bear this, and did not ſtop the mouth of that golden Mouth. Cardinal *Cajetan* comments ſo upon the ten Virgins, *Matth.* 25. that it would make one tremble to read him: *This Parable* (ſaith he) *doth not treat of all Chriſtians, but of thoſe who by their works do profeſs, they ſtudy after a continued progreſs to the Kingdom of Heaven; for theſe had Lamps ſhining, that is, their good works did appear, (therefore thoſe Chriſtians, whoſe evil*

(*a*) *De Auxil. diſp.* 43.

(*b*) *In Matth.* 7. 14.

works are manifeſt, are not here meant) they went out not to meet a Judge, but friendly and honourably to meet with, entertain and receive a Bridegroom. But of theſe, five were fooliſh. Terribilis Sententia, *a terrible ſentence* (ſaith he) *that but a half part of thoſe, whoſe good works and ſtudies to meet the Bridegroom do ſhine forth, is ſaved.* This is a terrible ſentence indeed, the Cardinal writes as if he were affected with it; and who is not, that is not ſhut up under unbelief? I have then a Popiſh Arch-biſhop, a Romiſh Jeſuit, a Cardinal, confirming my Concluſion, beſide our Engliſh Puritans; thoſe who will quarrel, let them anſwer what they have written.

For my ſecond Concluſion. *Real Chriſtians* believe the firſt Concluſion, without any diſpute; and they ſo believe it, that the number ſhould be much leſs, if all which they ſay of themſelves be true: They know Chriſt will ſhut out half thoſe (as *Cajetan* obſerves) who appear to be real Chriſtians by their Lamps, and they ſhut out themſelves. Many things there are which make poor tender Chriſtians determine hardly upon the queſtion concerning their own ſtate; and many times, when other Arguments are anſwered, this now mentioned, namely, that but *five Virgins* were wiſe, the number of the ſaved ones ſo ſmall, this ſticks ſo cloſe, that they know not what to ſay; that they ſhould be enrolled in this little number, their hearts tremble, they dare not entertain it, the mercy is ſo unſpeakable. But it is not my intent to meddle with all the things that trouble Chriſtians: I ſhall confine my ſelf to the diſcourſe I have been upon: Out of theſe two Topicks, *Preparations* for Chriſt, and *Faith* in Chriſt, have Satan, joyning with the darkneſs and fears of their own hearts, helped them to diſpute againſt themſelves, the truth of their converſion, for many years: Yea, what other Objections are made from the workings of their corruptions which they feel rebelling in them againſt the Will of Chriſt: they reduce all to theſe heads: I never was right prepared for Chriſt: I never yet ſaw ſin in its right colours:

lours: I never felt that ſpirit of bondage, thoſe legal terrors and ſorrows, as I ought to have done; hence ſin is no more bitter, Chriſt and holineſs are no more precious to me: ſin and I were never ſo ſeparated in that work as ought to have been, hence it cleaves ſo cloſe unto me, and hath ſuch power over me at this day,: here alſo they lay the blame, when they cannot find their hearts running out in love after Chriſt, as they ſhould have them, and would have them; yea, all their errors and miſcarriages in their after works, they reduce to their errors in this firſt work: it being a ſure Rule, *An error in the firſt concoction is not mended in the ſecond.*

I ſhall not repeat what I have before written, but deſire the Chriſtian Reader to look back upon what I have ſaid about Preparations, and eſpecially my Anſwer to that Queſtion, *How a Chriſtian may ſatisfie himſelf concerning thoſe preparatory legal works:*

Here I ſhall only add theſe few Heads very briefly.

Firſt, It is very true, legal fears, terrors and ſorrows are very good to help looſen the Soul from ſin, to imbitter ſin, to make the Soul ſee the neceſſity and excellency of Chriſt, prize him, and love him accordingly.

Secondly, It had been well for many Chriſtians had they experienced them more than they have done; light hearts, apt to be frothy, vain, and running out to the utmoſt line of lawful liberties.

Thirdly, Legal terrors and ſorrows will not of themſelves kindly nor ſoundly take off a Soul from ſin: ſuch perſons who have been plunged in them, have returned to their vomit again after them.

Fourthly, Some Chriſtians, who have experienced them in a ſmall meaſure, have walked more awfully, tenderly, with a more mortified Goſpel-converſation, than other Chriſtians, who have had them in far greater degrees, and yet have true Grace.

Fifthly, Chriſtians who have had great legal workings, and attained ſound Grace after them, have found and complained of the rebellion of ſtrong corruptions, and the ſame things which other Chriſtians complain of, who have not found the legal workings after their manner; but they cannot ſay, that theſe things they complain of, and which make them fear the ſoundneſs of their work, ariſe from want of legal preparations; they have had enough of them: Why then ſhould the workings of thoſe corruptions, *&c.* be reſolved into the want of legal preparations, fears and ſorrows, and you for want of theſe legal workings, queſtion the ſoundneſs of your faith and converſion? For you might have had thoſe legal workings as others have had in a great degree, and yet make as great complaints of theſe inbred corruptions, and other evil frames, as now you do.

Sixthly, Great legal workings, with great Goſpel-grace following: the remembrance of the legal works *paſt* kept up freſh, the glory of Goſpel-grace at *preſent* ſeen and felt, make Chriſtians ſet a higher price upon Chriſt, morefearful of ſin, and ſo legal workings become very helpful and ſubſervient to a Goſpel-converſation all the dayes of a mans life.

Seventhly, A frame of holineſs wrought in the heart; the Spirit of Chriſt there dwelling, keeping and acting it: the glorious Majeſty of God diſcovered; the love and ſweetneſs of Chriſt really taſted, and out-taſting all the ſweetneſs of ſin and creature; do moſt kindly and ſoundly take off the Soul from ſin and creature: Let us labour then to experience theſe things more, and not run to legal terrors, which can never ſoundly and ſurely do the work, though they may prepare for the work.

The next thing that makes many real Chriſtians exclude themſelves from the number of Believers is, their want

want of faith, they have no faith: And why no faith? Becauſe they have not that particular perſwaſion that Chriſt with all his benefits are theirs: they cannot ſay, they dare not ſay, Chriſt is *mine*, or that *my* ſins are forgiven: when they hear of *unbelief*, they know of no *unbelief* but this, when perſons do not believe, or cannot believe, that Chriſt is theirs, and their ſins are pardoned: when they hear how great a ſin *unbelief* is, and what terrible threats the Word of God hath made againſt *unbelievers*, they apply all to themſelves: What pangs have ſome Chriſtians, yea, men of great parts, and Miniſters, been under, when they read that, *Revel.* 21. 8. *But the fearful and unbelieving*, &c. *ſhall have their parts in the lake which burneth with fire and brimſtone?* applying the Text to their *fears*, *doubts*, *unbelief*, becauſe they could not believe that Chriſt and his benefits were theirs. And no wonder if Chriſtians did thus conclude againſt themſelves, if faith in Chriſt be no other than that *particular perſwaſion and aſſurance, that Chriſt Jeſus is mine; that I ſhall have life and ſalvation by his means; that whatever Chriſt did for the redemption of mankind, he did it for me*, &c. Thoſe that had not this *definition*, had not the thing *defined*, that is, *ſaving faith*: Hence they might exclude themſelves from the number of Believers. Now though this be in great part taken off, ſince Miniſters of late have cleared the nature of faith in Chriſt, better than it was before, yet ſtill it is that which keepeth many Chriſtians under the old doctrine, being not yet forgot of many, and the latter not ſo clearly underſtood by moſt, of which many Miniſters may be in fault, for if they be not clear in it themſelves, how can they preach it clearly to others? But if that be ſaving faith in Chriſt which we have opened, and are aſſured it is ſaving, how many thouſands will be found to be *real Chriſtians*, ſound believers, who according to the old definition of faith were cut off from that number? Ask Chriſtians, *Have you this particular perſwaſion, that Chriſt is yours, that whatever he did for the redemption of mankind he did it for you? and that your*

ſins

ſins are pardoned? They will ſhake their heads, anſwer you with a ſigh, O no, I wiſh I had it, I cannot come to that grounded aſſurance and perſwaſion. Ask them again, Hath not the Lord made you ſenſible of your ſin, guilt, miſery, wretchedneſs in your ſelf? Hath he not revealed ſuch excellency and fulneſs in Chriſt, that now you feel your *Heart willing to receive and embrace him for your Saviour and Lord, Prophet, High-Prieſt and King, and ſo commit your ſelf to him, to have all his work of Redemption applyed to your Soul, truſting and reſting upon him alone for life and ſalvation?* They will anſwer you ſometimes with an awful jealouſie of their hearts, I would have it ſo, if my heart deceive me not: ſometimes more roundly, ay with all my heart and ſoul: Yea, this work is found in them; and unleſs it be in a day of great darkneſs, deſertion, or vile ſinful temptations and luſts working, pend them up cloſe in examination, and they have been forced to yield it, though ſometimes they would eat their words again, if they could tell how to do it. And I pray what do you call theſe, in whom this faith is found? are they not *real Chriſtians?* are they not not *ſound Believers?* I am ſure theſe are the Believers, the Chriſtians, that muſt be ſaved, and ſhall be ſaved, and none but ſuch who have this work. If it were poſſible to conceive a man to have a particular perſwaſion and aſſurance that Chriſt is his, that his ſins are forgiven, and yet want this work, his particular perſwaſion and aſſurance ſhall never ſame him.

Queſt. *But are there not deceits? May not men be miſtaken, thinking they receive Chriſt aright, and truſt in Chriſt for ſalvation, and yet never received him aright, nor reſt upon him for ſalvation, ſo as ever to find ſalvation by him?*

Anſw. Yes, no doubt there are deceits, and many are miſtaken. How many have been deceived in their particular perſwaſions and aſſurances that Chriſt was theirs, and

and pardon theirs, but 'tis to be feared, not only lived, but died Chriſtleſs? It was a ſad word, what Chriſt ſaid to the fooliſh Virgins, *Matth.* 25. 12. *Verily, I ſay to you, I know you not.* O Lord, what a dreadful ſaying is this? What, not know them? They made account they knew *him*, what did their Lamps elſe ſignifie, and their going forth to meet the Bridegroom? *Iſrael ſhall cry unto me, my God, we know thee*, Hoſea 8. 2. But if God anſwer *Iſrael, I know not you, Iſrael* will be in a ſad caſe.

Queſt. *But how ſhall we diſcover theſe deceits? this is of moment?*

Anſw. It is of moment indeed, if a man be deceived here, he is undone to eternity, unleſs by the diſcovery of it in this life, the heart be awakened to look out for *faith unfeigned*, 1 *Tim.* 1. 5. and 2 *Tim.* 1. 5. But ſad it is to obſerve, deceits are no where ſo common and dangerous as they are in things of ſpiritual and eternal concernment; and in theſe things *only* are men careleſs of deceits. If a man be to purchaſe a thing of forty ſhillings *per annum*, let but a man give him notice of ſome deceit that may be in the Title, let but one intelligent man but *once* hint ſuch a thing, he hath ſaid enough, the man now looks about him; tell the ſame man, there are great deceits in mens faith, repentance, and that he hath a deceitful heart as well as any, therefore look to your faith, make ſure work, the ſalvation of your Soul lies upon it; he anſwers you with a tuſh, look you to your ſelf, let me alone with my faith, I ſhall do well enough I warrant you. Oh the power of Atheiſme.

But in anſwer to the queſtion: I ſhall premiſe two things firſt, and then endeavour to give the Rules how we may find out the deceits of our hearts in receiving of Chriſt. The firſt thing I premiſe is this.

Firſt, It is a very difficult thing to find out the truth of our receiving of Chriſt, or of our faith, that it is right and

and ſaving, eſpecially when the Soul is but newly under the work of converſion. I know God can diſcover it at firſt if he pleaſe, as, no doubt, he did to the Jaylour, and the Primitive Converts, in the dawning of the Goſpel, and lying open to perſecutions; but it is not now ſo common. *An Hypocrite in his green eſtate is hardly diſcerned by others, or by himſelf.* If you ask me how long that green eſtate may laſt? Truly I can ſet you no time, but ſome longer, ſome ſhorter: yet with ſome it hath laſted ſo long, that I ſcarce know what to ſay or write, I am ſo amazed at the Apoſtacy of ſome, that I have heard of, not very many miles from us, after many years (thirty years) green and flouriſhing profeſſion, with a converſation ſo exact, ſo cloſe, that other precious Chriſtians have wiſhed, O that my condition were but as this mans; yet in old age to decline to ſenſuality, looſe their ſavour, go out like a ſtinking ſnuffe, *Trees twice dead*, Jude ver. 12. Theſe Apoſtates would do us a kindneſs, if they would but faithfully unfold unto us their ſecret wayes of hypocriſie, how they began to Apoſtatize, that we might learn and tremble; indeed we do tremble, becauſe we ſee their falls; did theſe but return again home to God, they would then tell us all; but here is the miſery, the Apoſtacy is final, they fall back with a perpetual backſliding, both from God and his people, return no more, and hence we looſe this benefit. Time it will coſt, I ſay not how much, and ſtrict obſervation of the wayes of a mans heart; he muſt not be a ſtranger at home, that will get an anſwer to this queſtion: we ſay of a man, I will winter him and ſummer him, eat a buſhel of ſalt with him, before I will truſt him for a boſom friend: there are thoſe who have ſpent many Summers and Winters with their own hearts, and it hath coſt them ſome ſalt tears, but can hardly tell whether they may truſt their hearts at laſt: we ſay of ſome men, they are ſuch ſubtle deceivers, that they will cheat a man though he ſtand and looks on them: And what more deceitful than a mans heart, though a man looks on it 'twill deceive him, unleſs he be very circumſpect, but without

out diligent obſervation it will be impoſſible to find it out whether it be ſound or not in its cloſing with Chriſt.

Secondly, No man need be deceived in this great point unleſs he *will*. This to ſome at firſt may ſeem to ſound ſtrangely, but I doubt not of the truth of what I ſay: though the heart may deceive the beſt Chriſtian, as to ſome particular acts which he is to put forth upon occaſion; as he thinks he will be thus patient if ſuch a provocation comes, and will quietly ſuffer if trials come, *&c.* but yet as to a mans *ſtate*, whether converted or not, cloſed with Chriſt truly or not, I ſay, there is no man deceived here unleſs he *will*: were men willing indeed to ſearch and find out hypocriſie, were they in earneſt to find out that *Faux* which would blow up their Souls, and ruine them to eternity; were they willing to find out undeceiving Rules, and apply ſuch Rules to heir hearts without deceit, without conniving or favour to any particular Idol that there would be ſet up, I doubt not but they might find the deceit, if there be any lodged, that would cheat them as to their *ſtate*, and undo them for ever: but this is our miſery, though we will not ſay we are willing to be cheated, yet we are not willing to take the pains that we may not be cheated; loth, with *David*, to put our ſelves into Gods hands to be ſearched, *Pſal.* 139.23. *Search me, O God, and know my heart, &c.* for doubtleſs God would then make us know our hearts, ſo that we ſhould not be eternally cheated by them.

In your enquiry therefore keep your eye intent upon two things.

Firſt, Upon the *Actũ*, *Receiving*, how you did re-receive.

Secondly, Upon the *Objectũ*, what you did receive.

In one of theſe two Heads we ſhall find out the deceit, if there be any, in your cloſing with Chriſt.

For the *firſt*: I ſhall ſhew how the real Chriſtian receives Chriſt; and opening this, I ſhall ſhew what makes the heart unſound; for *Rectum eſt Index ſui, & obliqui.*

Firſt, The Real Chriſtian cloſeth with, embraceth, or receiveth Chriſt *adviſedly*, he deliberates, ponders, obſerves well what he doth. It is a ſpiritual Marriage; ſhe is but a fool who will give her conſent, to take ſuch a perſon for her Husband, before ſhe hath adviſedly conſidered the perſon ſhe is to take, and the match ſhe is to make: *Raſhneſs*, *inconſiderateneſs*, do very ill in theſe caſes: An errour of the perſon nullifies the match; this is not the perſon whom I intended: *Non conſentit qui non ſentit*: They were *wiſe* Virgins who went in with the Bridegroom, *Matth.* 25. And in this, among other things, they ſhew their wiſdom, that they did *adviſedly* conſent to the Marriage; they knew what they did, they had weighed Reaſons *pro* and *con*. In that glorious Marriage-covenant which God promiſeth he will make with *Iſrael*, (ſuch a Promiſe as never as yet was fulfilled, no not begun as yet, but ſhall be gloriouſly ſolemnized here upon the earth, as the verſes that go before and follow ſhow) in his deſcription how he will betroth *Iſrael* unto him, he mentions this amongſt the reſt, *I will betroth thee in judgment*, *Hoſea* 2. 19. Several Interpreters give their judgments upon this Judgment, whom I leave: Mr. *Burroughs* (a man of a Goſpel-ſpirit, and ſo the fitter to deal with a Goſpel-text) ſeems to me to hit the joynt: Thus he; *In Judgment*, i. e. *there ſhall be good reaſon for what I do* (ſaith God) *that which I now do, in betrothing thee unto my ſelf, ſhall not be out of raſhneſs, it ſhall not be done unadviſedly, but with underſtanding, with good deliberation, I know what I do in it, and what glory I ſhall have by it*: This is on Gods part: *Then there muſt be* Judgment *alſo on our parts: I will put into you a judicious heart, to chuſe me out of Judgment*: Thus he, quoting the Text which I made ſo much uſe of, *John* 6. 45. *Taught of God*. This

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is very rational, ſince *Judgment* is of ſo great concernment in Marriages, and God doth carry on all his work by *Conviction*. The ſtony ground *received the Word*, Matth. 13: 20. But how, not *adviſedly*, there were flaſhes of affection, *Anon with Joy receiveth it.* Here is *joy*, but where is the deliberate, adviſed Judgment, that is not mentioned. *Anon*, εὐθὺς, *ſtatim*, by and by, or as ſome, *preſently*, with joy receive it: We always ſuſpect ſuch Matches as are made up of a ſudden, before there could be ſufficient time to adviſe and conſider. It is true, Chriſt is ſuch a Match, as there needs no adviſing, or deliberation, to know whether the Soul ſhall do well if it doth conſent to his offer; but as he marrieth a Rational creature, that ought to do all things with judgment, and in regard of our treacherous hearts, there is need of this deliberation: hence the ſtony ground, or hearer, when he came to hear of perſecution, flies off preſently: the ſame word εὐθὺς, as he received the Word *preſently* with joy, ſo when he hears of perſecution, *ver.* 21. *preſently* he is offended; he did not know it was ſuch a Goſpel as had perſecution attended it; Where is his *joy* now? Nay, joy and Goſpel both are gone: What he did, it ſeems it was *preſently*, both coming on, and flying off: what he did then was not done *adviſedly*.

Secondly, The real Chriſtian cloſeth with, and embraceth Chriſt *freely*: forced Matches are like never to do well, nor will Chriſt force any; the ſound Believer gives his conſent *freely* and *willingly*: A Contract, or Match, made up by *fears* and *ſcares*, is no true one: There are indeed many times fears and ſcares in the preparatory legal work, which do more properly tend to looſen the Soul from its luſts and idols, from which he is called: but to chuſe Chriſt meerly out of fear, and becauſe *I* am ſcared with helliſh horrors, as if Chriſt were not worthy the chuſing or regarding, were it not for theſe which I dread and lye in danger of, this choice or embracing of Chriſt will not hold. It is true, the Jaylour came to the Apoſtle

in a ſcare; but ſurely he did not take Chriſt in a ſcare; no he ſaw reaſon for what he did, and did it freely, willingly, there was much joy in the family, in conſideration of what they had done, *Acts* 16. 34. in embracing of that Chriſt whom *Paul* taught. It is an ill thing when the woman ſhall ſay, or the man, *I* had him or her againſt my will; but my Father would have it ſo, and if *I* would not have him, he would give me nothing; a wiſe Parent the whilſt, to force his Child againſt her will; though ſhe did ſay *I will*, when ſhe came to the Marriage, but had her Father let her alone, left her to her freedom, *I* would never have had him, ſaith ſhe. *I* have heard of ſuch Marriages, where the Child, only in obedience to Parents, croſs to her own judgment and freedom, have taken ſuch a man to her Husband, to pleaſe Parents, but never had good day after; Chriſt abhors this: *Thy people ſhall be voluntaries*, (as ſome tranſlate it, or *voluntarineſſes*) *in the day of thy power*, Pſal. 110. 3. *Caſtellio* * ſaith true when he tells us, God doth not compel men, *Ad animi juſtitiam*; but in this he ſaith falſe, when he makes *Juſtification* to be, *animi juſtitia*, or *juſtificare* is *juſtos facere*: *God*, ſaith he, *will have true and voluntary Jews, whom he may commend; but he ſhould not do ſo, if he did compel them againſt their wills. And this*, ſaith he, *was ſignified in the Structure of the Tabernacle, which was the figure of the heart of a man, the Sanctuary or Temple of the Holy Ghoſt*: Now that was *made of gifts freely offered by the people, no man was forced or compelled to offer what he did, though in other points the Law did compel men.*

[* *Dialog.* 3. *de lib. arb.* p. 151. *Ad hanc* (i. e. *juſtitiam*) *hominem divinitus allici*, & impelli *fatemur*, *ſed* cogi *pernegamus*, ſaith *Caſtellio*, ibid. *Allici* is not ſufficient: What means he by *impelli*? So p. 153. *Exiſtimo Dei Spiritum eſſe quendam quaſi ventum animos* impellentem, *& ad obedientiam flectentem.*]

If *Caſtellio* would only oppoſe *compulſion*, we ſay the ſame

ſame, only the queſtion is, How comes the *will* to be made thus *free?* That it is free in its cloſing with Chriſt, it is not forced, nor can be forced, as to its *elicit* act, nor will Chriſt ever accept of a forced Match, this we acknowledge. If God commends the voluntary Jews, and ſo voluntary Chriſtians, then the voluntary and free Chriſtians will commend his free Grace, *Nos volumus, ſed ille facit* (non cogit) *ut velimus*; many people do receive Chriſt, embrace him (at leaſt as they think) but in *ſcares*; any thing while under fears and horrors. I was once ſent for to a Gentleman, who lay at an Inn, who was under ſome trouble of mind, as I was told; I knew no reaſon why I ſhould be ſent for, there being other Miniſters in the Town more able, and my ſelf but a ſtranger at the Inn: when I came into the Chamber, I found the man in dreadful horrour, his carriage towards me was ſuch as I abhor my ſelf ever ſince at the remembrance of it; the man was under the terrible apprehenſions of a damned eſtate: what ſin was then ſet home upon him I know not: to enquire into his particular ſin, was not I thought convenient: I never ſaw his face before, nor never after but once in a Church three dayes after; ſeeing the man in this Agony, juſt like the Jaylour, I could not but ſpeak to him as *Paul* did, opening the work of faith in Chriſt, what it was: *I* could ſay nothing to him by way of queſtion, if he were willing to embrace him, *&c.* but he yielded in all things to me, nothing came amiſs now: but *I* feared then it was but in a horrible ſcare: *I* could not learn what was his name, nor how to enquire after him, what became of this work. The Merchants goods ſhall over board in a ſtorm (not becauſe he hates them) to ſave Ship from ſinking, himſelf from drowning, though when the ſtorm is over he wiſheth he had them again with all his heart. A man that is drowning will catch hold of a ſharp Sword, though it cuts his hands, to ſave himſelf, if that will ſave him. If you will ſay, men by theſe ſcares and fears may be made *very willing* to embrace Chriſt for their Saviour from theſe evils which they ſo

fear.

fear. *I* grant it, this is one thing that moves the *will* in the real Chriſtian to embrace Chriſt, the privative good, it ſhall enjoy by him, delivering of the Soul from wrath to come, and none ever did cloſe with him, but had an eye to this, and this moſt affected alſo when it comes firſt to him; yet in this is a free and willing choice, for here is good to be enjoyed; but if this be *all*, and the Soul ſeeth nothing elſe in him, *I* doubt this will not hold; when theſe fears grow off, the heart will back again, and be weary of its Match.

Thirdly, As it is an adviſed and free, ſo it is a *full* choice, underſtand me rightly; by the word *full I* do not mean ſuch a perfection, as if the whole of the Soul did ſo cloſe with Chriſt, and embrace him, that there were nothing in the *will* croſs to this reception of Chriſt; for we are but in part renewed, though we are quickened, *Epheſ.* 2. 1. yet ſo quickened, as there remains a *body of death* behind, *Rom.* 7. 24. and the unrenewed, dead part will never make this choice: but what *Philip* ſaid to the Eunuch, *Acts* 8. 37. *If thou believeſt with* all *thine heart.* So here the Believer chuſeth with *all* his heart: Such is the prevalency of the will in its choice, that there is not many times ſo much as any actual reſiſtance of the unrenewed part felt, to oppoſe this choice; but as if there were no ſuch thing as a corrupt unrenewed part to oppoſe, the whole Soul comes off fully in the choice of Chriſt; the heart is not divided, there is not a heart and a heart; as in thoſe hypocritical penitents, *Jer.* 3. 10. *Her treacherous ſiſter Judah hath not turned to me with her* whole *heart, but feignedly.* Here was no *full* turning, the *whole* heart went not after God, but was divided, and to be ſure God had the leaſt part. As in repenting, ſo in believing, the whole heart comes to Chriſt. If a rich perſon, and every way an object of love, ſhould ask a poor woman, wilt thou have me for thy Husband? and is in earneſt; as if *Boaz* ſhould have put that queſtion to *Ruth*, what would have been her anſwer? *Yea, with* all *my heart*; there is a *full* choice:

choice: So doth the Soul anſwer to this queſtion, wilt thou have Chriſt? Yea, with *all* my heart, the beſt bargain that ever *I* made. The *fulneſs* of the choice is felt in this, that this choice is made with complacency, the heart is exceedingly well pleaſed, delighted, ſatisfied in its choice, and finds it ſelf at reſt in Chriſt. What *David* ſaid, *Return to thy reſt, O my ſoul*, Pſal. 116. 7. This Soul ſaith to it ſelf, can *I* but get this Chriſt, that *I* have real union with him, and he once undertakes for me, *I* ſhall then be at reſt, *I* am ſatisfied fully with him. What the Father ſaid, *This is my beloved Son, in whom I am well pleaſed*, Matth. 3. 17. The believing Soul ſaith, *This is my beloved Saviour, with whom I am well pleaſed*. The Father is pleaſed, and the Believer is pleaſed with Chriſt.

Fourthly, It is a *firm, conſtant, abiding* choice, or reception of Chriſt: Take the *Real Chriſtian* when you will, yet you ſhall find he holds to his choice; when he is wurried with his baſe temptations, that labour to draw away the *will*, yet here he holds; no, *I* do not repent me of my choice. Take him under his dark temptations, when he apprehends Chriſt will not receive him, nor chuſe *him*, yet he doth receive and embrace *Chriſt*. It was an adviſed, free, and full choice, therefore it proves a conſtant, firm choice: It was not in a ſcare, when *I* was forced, and that ſcare being removed, now the *will* goeth off again to its former lovers: It is ſo indeed in the unſound Chriſtian, but not in the real Chriſtian. When perſons have lived together in a married eſtate thirty years, have ſeen the infirmities of each other, if the queſtion were then put, ſuppoſe you were now to make your choice, where would you chuſe? If the anſwer be heartily made, *I* would chuſe where *I* did before, the ſame choice *I* made then *I* make now, that Match, that choice was well made. Let Chriſtians live in married covenant with Chriſt thirty and thirty years, when they have experienced *not* the infirmities of Chriſt, in whom there is none, (though he

experience

experience ours ſufficiently) but the troubles they meet with from within, from without, the infirmities which *Paul* mentions, 2 *Cor.* 12. 9, 10. upon the account of keeping cloſe with Chriſt, and walking with him; if then you put the queſtion, if you were put to your choice now, Where would you chuſe? Who ſhould be the beloved of your Soul? You ſhould ſoon hear the anſwer, they would not ſtand long, as if they were in doubt what to ſay, what Chriſt ſaid of *Mary*, Luke 10. *laſt. Mary hath choſen the good part which ſhall never be taken from her:* As that which *Mary* had *choſen* ſhall never be taken away, ſo *Maries* choice, and every ſound Believers *choice* with her, of that part, is not taken away, nor ſhall be changed: That was one reaſon why God ſaith in the forementioned Text, *Hoſea* 2. 19. *I will betroth thee unto me for ever*; there is no more parting, no Divorce, becauſe he did betroth her in *Judgment*: It was a judicious choice, the judgment is conſtant, and the choice is conſtant.

Fifthly, Laſtly, It is ſuch a receiving, embracing, or chuſing of Chriſt, as groweth *ſtronger*; if ſo, then it muſt needs be firm and conſtant.

The reaſon of this lyeth here, when a Chriſtian once commeth to be acquainted with the Chriſtian Race and Converſation what it is, and obſerves the workings of his wretched, vile, treacherous heart, he is driven to ſuch plunges ever and anon, that he knows not what to do or think, his temptations, perplexities, are ſo multiplied, that his neceſſities of Chriſt do more appear; there was a neceſſity of Chriſt, and excellency in him, which the Soul ſaw at firſt; but now neceſſities are branched forth into many particulars, which were not all in view at firſt; that the Soul feeleth its neceſſity of Chriſt more and more; and as it feeleth its neceſſities, ſo finding in Chriſt, that fulneſs and fitneſs in him to anſwer all theſe neceſſities, troubles, perplexities, and that Chriſt in his Marriage-Covenant is ingaged for them all, it lyeth upon him to ſecure the Believer againſt whatever comes, this openeth further

the

the excellencies of Chriſt to the Soul, and cauſeth the *will* to embrace and chuſe him yet more, that thus the choice grows *ſtronger*: *I* did not know this, *I* did not think of this at the firſt, ſaith the Soul, but now *I* ſee *I* am the moſt pitiful Creature without Chriſt, none ſo bad: Theſe new various particular exigencies and ſtreights, which the Believer meets with, clear up, and diſcover Chriſt more unto him; for the real Chriſtian knows none but Chriſt to run to when he almoſt ready to run out of his wits; temptations blow in ſo hard from every quarter of the Compaſs, that the man is ready to ſink, give up all, and conclude deſperately upon himſelf; but when he comes to underſtand, and meditates upon it, how Jeſus Chriſt hath undertaken for all, even for that which I feel now, and knows not which way to get over, this maketh him to cleave to Chriſt the more, and embrace him yet the more ſtrongly.

The *ſecond* thing is the *Object*, or what you do receive; *Jeſus Chriſt the Lord*, Chriſt cloathed with all Offices, not one too much, nor one too little; the real Chriſtian cannot ſpare one, and deſires no more: Chriſt is ſo fitted for my turn, ſaith the Believer, by being made Prophet, Prieſt and King for me, Wiſdom, Righteouſneſs, Sanctification and Redemption for me, that *I* know not what *I* could deſire more, nor could *I* be healed, recovered, redeemed, if he were made leſs; ſo that God and the real Chriſtian are agreed upon terms: Were *I* to make my terms, ſaith the Believer, *I* could not tell how to mend, or how to have other propounded than God hath made and propounded to me already. But let me take this into pieces, for here alſo ſhall we find deceits lye: See how the real Chriſtian receiveth his Object, and by it we ſhall diſcover the Chriſtian only in name.

Firſt, The ſound Chriſtian receiveth the Perſon of Chriſt: *Union* is with the *Perſon* of Chriſt; though this muſt be firſt, yet *I* would not put that block in the way

of poor Chriſtians: Did you embrace the Perſon of Chriſt firſt? Had you *union* with him firſt before you did meddle with his goods? Alas, many poor Chriſtians are not ſo diſtinct, they cannot tell what they did firſt nor ſecond; but it was Jeſus Chriſt with all his goods which they felt the want of; they were loſt, undone, had need of a Saviour, and willing alſo to receive him, Chriſt and Lord; this they can tell; but yet if you ask them, What is Chriſt to you? If you put the queſtion, as they did to the Spouſe, *Cant.* 5. *v.* 9. *What is thy Beloved more than another Beloved?* the Believer will anſwer, though he cannot tell what the Spouſe meant in that deſcription of Chriſt by particular parts to ſet out the beauty of his Perſon, yet ſhe can ſay with the cloſe of the deſcription, *ver.* 16. *He is altogether lovely.*

In Marriages, union is with the perſon, not with the goods; hence if the perſon pleaſe not, (as ſome will ſay, if *I* had her money, take her perſon who will) ſuch Marriages will meet with miſerable miſcarriages, becauſe that with which the perſon is united pleaſeth not, and there being the greateſt tye, there proves the greater affliction. Chriſt hath *riches unſearchable*, *Epheſ.* 3. 8. might but an unſound heart have ſome of the riches of Chriſt, as to his Perſon it matters not, take him who will; but the real Chriſtian is taken with the love of his Perſon; nay, no ſound Chriſtian can reſt without God *himſelf*, Chriſt *himſelf*, the goods will not ſatisfie, no not all the good things God or Chriſt gives diſtinct from himſelf, becauſe God is better than his goods, Chriſt is better than his goods; therefore the underſtanding being ſavingly enlightned, to know God and Chriſt, and the *will* renewed, as *good* is its Object, ſo the *beſt good* is its Object; if there be any better good than other diſcovered, the ſanctified hungry *will* muſt have it: but God and Chriſt are diſcovered as better goods than the benefits of communion, therefore the *will* cannot reſt, but in the union with, and enjoyment of himſelf; all the bleſſings of communion, being either ſuch as make a *relative* or *real* change in the Believer,

gracious

gracious habits, which make the real change, are but Accidents or Adjuncts; theſe do not ſatisfie. If holineſs, the Image of God, be good, then God, whoſe Image holineſs is, is better: If reconciliation with God be good, then God himſelf is better: If Chriſt be the Peace-maker, then he is better than the Peace it ſelf; if his Righteouſneſs be good, then he himſelf is better, elſe his Righteouſneſs could not be ſo good. So that in this *ſubſtantial* good, *God himſelf*, *Chriſt himſelf*, doth the *will* of a real Chriſtian take up its reſt.

Secondly, From union with the Perſon, we come to communion with his Benefits, or to his Offices: Conſider firſt his *Prieſthood*, or thoſe benefits which make our *Relative* change.

Firſt, What ſayeſt thou to imputed Righteouſneſs, to the blood of Atonement, to Chriſt our High-prieſt and Sacrifice, to him who knew *no ſin, yet was made ſin, that we might be made the righteouſneſs of God in him?* As for the *real Chriſtian* theſe are glorious things in his eye, theſe the Goſpel truths and tidings, which cauſe ſuch amazement in the thoughts of a ſound Believer, while he meditates upon them, how ſuch a one as he ſhould ſtand at the Bar of God, and be acquitted, yea, pronounced juſt and righteous, by a Holy and Juſt God; that ſuch a one as knew no righteouſneſs, but was all in ſin, ſhould be made the righteouſneſs of God in him, that he who knows what enmity lyeth naturally in his heart againſt God, and knows how infinitely God hates ſin, and how terrible his wrath is, and will be againſt ſin, ſhould now have God his Friend and Father, and Chriſt a High-Prieſt to be alwayes pleading his cauſe, then thoughts fill the heart with admiration and aſtoniſhment, a pardoned, juſtified, reconciled eſtate; What tongue of man or Angel can ſpeak the bleſſedneſs of it? If *Caſtellio* can flout at *imputed righteouſneſs*, yet he might have learned to write truth: Where did he ever read any of our Divines, who maintain, yea, muſt

and will exalt *imputed* (not *putative*, as he ſcoffingly calls it) *righteouſneſs?* Interpret that Text, 1 *Cor.* 6. 9, 11. as he gloſſeth, and imputes to us, thus, *Neither fornicators, nor adulterers, nor effeminate*, &c. *but ye are waſhed, but ye are ſanctified*, &c. *that is*, ſaith he, *God doth not impute theſe ſins though they abide in you ſtill; you are fornicators as before, you are adulterers as before, but theſe ſins are not imputed to you*; We abhor his putative Comment. Where did he ever read a Divine of ours [*I* preſume he aims at *Calvin*, who takes *waſhing for juſtification* in that Text; but he might have read *Calvin* there ſaying, *Sanctificat vitioſam naturam ſpiritu ſuo, reformando, ita ſanctificatio ad regenerationem pertinet: Calvin's* Comment is quite croſs to what he puts upon him] that took *ſanctified* for non-imputing of ſins? Why did not he there tell us the difference between *ſanctified* and *juſtified* in the Text, if juſtification be only to *make juſt*, as he contends? They *were* ſuch, but they are *juſtified*, ſo the Lord doth not impute the guilt of their ſins. And they were *ſanctified*, and if *made holy*, then they were no more fornicators, or adulterers, as he fancies the doctrine of imputation leaves men, as to inherent righteouſneſs, and it found them before effectual Calling, men of ſedate, quiet tempers and conſtitutions, rational heads, booki ſh men, given only to ſtudy, never acquainted with ſelf-emptying workings, loads of guilt preſſing, dark deſertions, violent and ſtrong temptations, are fit men to take up Arms, againſt the moſt precious Goſpel truths, riches of free Grace, imputed Righteouſneſs, the blood of Atonement, cut off Chriſt in his Prieſtly work, and ſet up a Dagon of ſelf-righteouſneſs, a *Caſtellian* perfection, (imperfectly proved) *Diana* of mans free will (which we grant is free in part, when made free by Grace) and if this be the fruit men make of their learning and tempers, *&c.* we thank God for our temptations. If we had nothing elſe but ſelf-righteouſneſs and perfection to boaſt of, woe to our Souls; but bleſſed be God for our High-Prieſt, for imputed Righteouſneſs, for the revealing of a Covenant of Grace.

De obedien. præſtand a p. 232.

What

What *David* ſaid of the Covenant ſtruck with him, *This is all my ſalvation, and all my deſire*, 2 *Sam.* 23 5. the ſame ſay we; for take away imputed righteouſneſs, the righteouſneſs of God-man; take away the bloud of Atonement, even the bloud of that Sacrifice, God in our fleſh; take away the Covenant of Grace, in which the free Grace of God is reſolved to triumph over all the guilt, enmity, ſins, luſts, hypocriſies, ſlavery, of the veſſels of mercy, by pardoning, juſtifying, cleanſing, healing, and yet be juſt; take away theſe, I ſay, then farewell bleſſedneſs, peace and comfort; and though I cannot ſay *welcome*, yet miſery, wrath and ſorrows will come, and they who can find another way to eſcape them, muſt be wiſer than men or Angels are, yea, wiſer than God himſelf. *Pardon* is a good word in the opinion of all men that think there is any ſin, and no man will refuſe it: Juſtification by imputed righteouſneſs may be very well liked, by a laxe, careleſs and vain Chriſtian, who either in opinion will deny (as ſome) any inherent created righteouſneſs or grace in us; or be their opinion what it will, do not much regard it, to find the work of Grace in them; as *I* have known ſome crying up the righteouſneſs of Chriſt to our juſtification, their tongues could ſpeak of nothing but this, how pure we were, ſo that God could ſee no ſin in his people, [not to ſee it, that is, not to impute it to a juſtified perſon in Chriſt, we owned, but that was too low, not enough, God could ſee none] but inherent righteouſneſs, was never made mention of: and if the queſtion were put, *But how ſhall I know I am in this juſtified ſtate?* Their anſwer was, *For that you muſt look to it*; and that was all the anſwer that ever *I* heard them give. Thus *I* ſay, for a laxe Goſpeller, the notion may pleaſe him; but for a man from the ſenſe of the imperfection of his inherent righteouſneſs, the ſin, the mixtures that cleave to his own duties and performances, from the high eſtimation he hath of *Gods righteouſneſs*, Rom. 10. 3. *The righteouſneſs which is through the faith of Chriſt*, Phil. 3. 9. in earneſt, to ſay, *Surely in the Lord have I righteouſneſs*, Iſai. 45. 24.

In

In him, who is *Jehovah our righteouſneſs*, Jer. 23. 6. *In him do I glory*, Iſai. 45. 25. *Making mention of thy righteouſneſs, even thine only*, as *David*, *Pſal* 71. 16. ſaith: Though in another ſenſe [yet *Calvin* ſaith, that B. *Auſtin* doth a hundred times make uſe of this Text to overthrow the merits of works, and did plauſibly oppoſe this righteouſneſs which is freely given of God, againſt the meritorious righteouſneſs of men] this frame is not found in all Goſpellers; this the proud heart of man will not ſet up; and upon this for a guilty, ſelf-condemned Soul to reſt and roul it ſelf, it cannot, in a day of ſin appearing, unleſs as faith is the gift of God, ſo this act of faith be given from above. But ſtill upon this imputed Righteouſneſs, blood of Atonement, Chriſt his High-Prieſt, doth the real Chriſtian venture and lay the ſtreſs of his Soul, if theſe crack *I* am gone. Examine Chriſtian, doeſt thou experience this in thy heart feelingly?

Calvin in *Text.*

Secondly, This Jeſus Chriſt is the *Lord*; as he was received before for our *High-Prieſt*, ſo he is received for our Lord and King, if we receive him right as all real Chriſtians do: *Zech.* 6. 12. *Behold the man* [God directing it, ſaith *Grotius*, *Pilate* fitted theſe words, or applyed them to Chriſt, *John* 19. 5. *Pilate* ſaith to them, *Behold the man*] whoſe *name is the Branch*, [*Meſſiah is his name*, ſaith the Chaldee] *ver.* 3. even *he ſhall build the Temple of the Lord*, (both the *material* Temple, which *Joſhua* and *Zerubbabel* could not without him, and the *ſpiritual* Temple, the univerſal Church eſpecially) *and he ſhall bear the glory*, (all the glory and excellency of the Church is in Chriſt, the Head of it, the glory of rearing up and building a Church to God in the world, is a burden too heavy for any but Chriſt to bear; he builds it, and wears the glory: *Munſter* and *Clarius* interpret this *glory* by *Revel.* 19. 16. *On his Veſture was written, King of Kings, Lord of Lords) and ſhall ſit and rule upon his Throne*: (Chriſt is King, *Pſal.* 2. 6.) and he ſhall be a *Prieſt upon his Throne*, (Chriſt a Prieſt, *Pſal.* 110. 4.) and the *Counſel of peace ſhall be between*

tween them both. Here is the glorious Conjunction of the two Supreme Dignities, the Kingdom and the Prieſthood in Chriſts moſt excellent Perſon: The Prophetical Office, ſaith learned *Pemble*, is not mentioned, which it may be is but an Appendix of his Prieſthood. What is meant by theſe words, *Between them both*, ſome between the *Jews* and *Gentiles*? this *I* like not; ſome between *Zerubbabel* the Prince, and *Joſhua* the Prieſt: But 1. Here is no mention of *Zerubbabel*. 2. Both the *Crowns were ſet upon Joſhuah's head*, ver. 11. 3. *The Branch*, ver. 12. *was to ſit on the Throne and rule: De Dieu I* ſee differs from all; he ſhall ſit and rule *upon his Throne*; he will not have it tranſlated, *ſuper thronum ſuum*, but *ſuper thronum ejus*; by *ejus*, meaning *Jehovah*: So by them both, or thoſe two, he underſtands the *Branch* and *Jehovah*: But what then is meant by the *Counſel of peace*, he doth not interpret. *Cor. a Lapide thus*, Either, ſaith he, between *both the Thrones*, the Kingly power and Prieſthood, or the Prince and the Prieſt, *q. d. In Chriſt ſhall be the greateſt conſent and concord, between the Prince ſitting upon his Kingly Throne, and the Prieſt ſitting upon his Pontifical Throne, becauſe he ſhall be both, and ſhall conjoyn both the Dignity of the Prieſthood and Kingdom in himſelf*: This is ſomething, but not enough: Mr. *Pemble* better, *Counſel of Peace, an alluſion to the former government of the Jews State, wherein the King and Prieſt, ſeveral Officers, did take counſel one with and of another, for the maintenance of peace and proſperity in the Church and State: Now likewiſe the Churches peace ſhould be wrought, though not by two ſeveral perſons, yet by vertue of two ſeveral offices meeting in one: Chriſt purchaſing all peace to his Church by his Prieſthood, and maintaining and defending it by his Kingdom: the effect which the conjunction of both Thrones and Offices in Chriſt doth produce is peace and reconciliation with God, with ſafety and deliverance from our ſpiritual enemies*; thus Mr. *Pemble* agreeing with *Junius*. To theſe *I* ſhall only add *Diodati* and no more: *Theſe two offices in Chriſt, ſhall perfectly agree one with another, though they ſeem to be very different*; Works. 431.

different; the one having the adminiſtration of Juſtice to command and puniſh, the other of mercy to expiate and pardon: but Chriſt ſhall expiate and pardon, that he may be obeyed when he commands, Pſal 130. 4. *having brought men again into Gods favour, to make them receive his Spirit, which encline th them to a voluntary obedience, and ſhall command in pardoning*, viz. *he ſhall enact the Law of the Spirit, as much or more binding then the literal Law*; thus he. This comes up to what *I* aimed at in the quotation; thus I conceive, Peace or reconciliation between perſons at diſtance is not properly made up till both parties be agreed. Chriſt on his Prieſtly Throne, as he offers himſelf a Sacrifice expiatory to his Father, ſatisfying of his Juſtice, makes up the breach on Gods part. Chriſt on his Kingly Throne, delivering us from our ſpiritual enemies, as Mr. *Pemble*, and let me add, our enmity againſt God, by giving his Spirit to incline us to voluntary obedience; by enacting the Law of the Spirit, as *Diodati*, doth heal or make up the breach on our part: thus the bleſſed Counſel of peace is made up of both theſe Offices in Chriſt, and now it proſpers; God reconciled to us, our *wills* to his. The ſum then is; Chriſt ſitting on both the Thrones muſt be received, and ſo truſted to, reſted upon, if peace (comprehending all ſpiritual proſperity, as *peace* among the Hebrews was uſed to ſignifie *proſperity*) be ours. What Chriſt upon the Throne ruling doth towards the outward peace of his Church, I do not now ſpeak, though I am ſure the Church ſhall enjoy outward peace from hence alſo, and that in a glorious manner as yet on the earth; but *I* let that alone: this is the peace we moſt need which I am now upon: ſpirittual inward peace with God and our Conſciences.

Chriſt ſitting upon the Prieſtly Throne, the former Head ſpake to; now *I* am to ſpeak of Chriſt ſitting and ruling on his Kingly Throne, and ſee whether he be ſo received.

Queſt.

Queſt. But here one Queſtion: *What is it to receive Chriſt as Lord?*

Anſw. B. *Davenant* on the Text, *Coloſ.* 2. 6. thus comments; *The Coloſſians, and ſo all true Chriſtians have received* Chriſt the Lord, *both of their faith, and of their life, neither will they ſuffer any rules of Faith or Chriſtian life to be impoſed upon them by any other.* This is a great truth, and ſpoken like a Chriſtian who owned Chriſt for his *Lord only*; but this doth not take in all: whether Chriſt did make any new Laws, added new Commandements, is a great queſtion between us and the Socinians: I will not at all meddle with it; yet I will venture one Argument againſt *Socinus here.*

If Chriſt be a Law-giver, then he is God, Jehovah.
But he is a Law-giver; Ergo.

That he is a Law-giver, *Socinus* yields. The conſequence I prove, *James* 4.12. *There is* One *Law-giver*, &c. not *two* Law-givers: One *God*, and *Man* the other, *James* 2. 8. He ſpeaks of the *Royal Law*, given under the old Teſtament: Jehovah gave that Law; Chriſt then as *God, Jehovah* gives the Law binding the Conſcience, *able to ſave and to deſtroy*, as in the Text, and ſo is the Object of Divine worſhip. *One only Law giver*, the *Dutch* read. This *I* am certain of, the receiving of Chriſt, as *King*, as *Lord*, is not meant *only* of receiving him as a *Law-giver*, as giving Commands to be obeyed: and thus it may be many Chriſtians underſtand it, when they hear they muſt receive Chriſt as Lord and King, that is, *I* muſt obey his Commands, be ſubject to him; which though it be a truth; yet if this be *all*, we are but in a ſad caſe, we have received Commands enough to ſink us: conſidering the vile enmity of our hearts unto them, how oppoſite they are to the holy Commandments, we need no more Law-givers, or Laws to damn us for breach of them. The Queſtion is, How ſhall my vile heart be brought about to obey theſe holy Commands? this bleſſed

King, how ſhall my *will* ever be made ſubject to him?

2. Therefore Secondly: To receive Chriſt *King* and *Lord* under a Covenant of Grace, is to receive him not only as a King, to give me Laws *morally*, but *I* receive Jeſus my King *efficiently*, to incline my *will*, bow my heart, and to enable me to be ſubject to him, and obey his Commandments; this is the King under a Covenant of Grace which we chiefly look at, and thus *I* conceive he is chiefly to be looked upon; for thus (*not by giving Laws*) doth he heal us: all his Offices tend to *healing*, to *redemption*; but giving Laws is no healing, no redemption; they may make our ſore worſe, our bondage: but what the Apoſtle ſaith of him as a Prieſt, *Heb.* 7. 26. *Such an High-Prieſt became us*, &c. ſo I ſay of him as a King, *Such a King became us*, not only one who hath authority to give us Statutes, but power to *cauſe us* (not force us) *to walk in his Statutes*, Ezek. 36. 27. and to this doth Mr. *Pemble*, *Diodati* and *Junius* agree, upon that, *Zech.* 6. 23. *Chriſt ſitting and ruling upon his Throne*: He delivers us from our ſpiritual enemies, gives his Spirit to incline us to voluntary obedience, enacts a Law of the Spirit, as they ſaid before: were it not thus, poor Chriſtians muſt go look for their comfort where they can find it, when obedience to Commands is preſt, and holy walking with God required. To this of *Zechariah* doth the ſpeech of *Peter*, *Acts* 5. 31. agree, *Him hath God exalted with his right hand* (Chriſt then is upon his Throne) *to be a Prince and a Saviour* (both his Offices, as in *Zechariah*) *to give repentance to Iſrael, and forgiveneſs of ſins.* This exalted *Saviour* on his Throne gives forgiveneſs of ſins: this exalted *Prince* on his Throne gives repentance to *Iſrael.* If Chriſt *as* a Prince only *gives Laws*, he gives no repentance: for to gives Laws, is not to give repentance. Chriſtians then in the work of faith, or union, receive Chriſt, ſuch a Prince, and Lord, as *gives repentance* to the Soul who receives him; he gives what *Ephraim* and true Converts pray for, *Jer.* 31.

31. 18. *Turn thou me, and I ſhall be turned.* Such a King then we receive as hath power over our *wills* and *affections*, to incline them to obedience, rules them, and yet ſaves their liberty, makes us freely and ſweetly to obey what is commanded by him: We ſay with profound and pious *Bradwardin*, *Illum nolo pro Deo noſtro habere, qui non ſit omnipotens in agendo: qui non habet omnipotentiſſimum Dominatum ſuper meam debilem voluntatem: qui non poſſet omnipotentiſſime facere me velle & facere quicquid velet, &c. quinimo conſtanter & libera voce dico: Illum nolo pro Deo meo habere, cujus beatiſſimam voluntatem, ego miſer peccater poſſum facillime, a ſumma arce ſuæ digniſſimæ libertatis detrudere, &c.* *De cauſa Dei, l. 3. c. 29. p. 738.*

This receiving of Chriſt our Lord and King, gives eaſe to a poor Chriſtian, that lies under the ſenſe of his perverſe *will*, his crooked nature, that curſed fountain of ſin within him, when he hears duty required, and the holineſs of the Command urged: it is the office of this King whom I receive, *To work in me both to will and to do*, Phil. 2. 13. *To make* * *to go in the path of his Commandments*, *Pſal.* 119. 35. He is made of God to us, *Sanctification* and *Redemption*, 1 *Cor.* 1. 30. * הדריכ

The real Chriſtian willingly, freely, receives this King: the Office likes him, he is well pleaſed with it; yea, ſo well pleaſed is he with it, that a great part of his comfort dependeth upon it. Chriſt were but half a Redeemer to him, not ſo glorious, ſo beautiful to him, were he not ſuch a King, *To deſtroy the works of the devil* in him, 1 *John* 3. 8. and *redeem him from all his iniquities*, Tit. 2. 14. The believer anſwers his temptations from guilt of ſin with the Prieſthood of Chriſt; he anſwers all his temptations from the power of ſin, with this Kingly power of Chriſt; were I left alone to grapple with my corrupt heart, ſtrong luſts, and the worlds temptations, *I* muſt give up all hopes and comfort, and reſolve to meddle no more with Religion, ſaith the Believer.

See then, Chriſtian, how thy heart anſwers here, and let

me adviſe thee to look to two things in the receiving of Chriſt as Lord and King.

Firſt, When the heart is not ſo well pleaſed with this; but yet *rather* than *I* will not have Chriſt for my *Prieſt*, *I* will have him for my King: *rather* than *I* will not have him for my Saviour, to deliver me from hell, *I* will have him for my Lord: You had beſt look to this, keep your eye upon your heart, for here *may* be a deceit that will undo all: I do not ſay abſolutely there is the deceit as yet, for *I* know at the firſt, fears of hell, wrath, guilt, work ſtrong, and a Chriſtian under the ſenſe of theſe will yield too much, *rather* than to fall under that miſery which he fears: Now if this be the ſenſe of thy heart, that it looks on the receiving of Chriſt as King, to be a hard term; but as we ſay, of two evils chuſe the leaſt, ſo the Soul will chuſe this evil, *rather* than hell, which is the worſe: ſo that Chriſt as King is not looked on as *good*, the work that he doth, in turning out of luſts and idols in thy heart, and ſubduing thy *will* to his will, working up thy Soul to an obedient, holy converſation before him, and walking with him, this is not pleaſing, it would not be choſen if *I* knew how to help it, but *I* ſubmit to it, *rather* than to go to hell, though it be a hard condition: now look to your ſelf, for if the fears of hell once draw off, if Conſcience come to be quieted again, that no trouble be felt: the next news we may fear will be, thy heart will go back to its old lovers again. *I* know this is the great Argument to make the Soul at firſt coming home (in thoſe whom God works upon when adult) to accept of Chriſt as Lord and King, that it may have him for a Saviour, and God may carry on the work more afterwards, and ſo make the Soul ſee an excellency in Chriſt as King, as well as Saviour; ſo make Chriſt appear yet more lovely and higher prized; this Chriſtians know experimentally: therefore at firſt *I* do not condemn it; but yet, *I* ſay, look to thy ſelf, for if all that God hath made Chriſt to be, for loſt man, do not pleaſe thee, if leſs than compleat Redemption will ſerve

thy

thy turn, *Redemption from the curſe of the Law*, Gal. 3. 13. *Redemption from all thy iniquities*, Tit. 2. 14. *Redemption from thy vain converſation*, 1 Pet. 1. 18. *Redemption from the earth*, Revel. 14. 3. If leſs than this Redemption were better in thy eſteem, look to thy ſelf, for thy faith will prove but feigned.

Secondly, Thou receiveſt Chriſt Lord and King, thou ſayeſt, as well as Saviour or Prieſt. Take heed of *generals*; we have a ſaying, *Dolus latet in univerſalibus*, if true any where, it is true here; for this is ſuch a deceit as ruines thouſands in their ſuppoſed faith, and cloſing with Chriſt: Ask them, do you receive Jeſus Chriſt for your Saviour and your Lord? Yes, they do ſo: but this only in general.

Queſt. *But how ſhall we find out this deceit?*

Anſw. Bring down this general into particulars, and then we ſhall find rottenneſs enough. I will but name a few Heads, not all, you may enlarge.

Firſt, Carry this Lord to thy particular boſom luſt, to thy ſpecial creature-idol, ſee, is Chriſt Lord there? haſt received him King, to ſubdue and caſt out that ſpecial luſt of thine? be it the ſin of thy conſtitution, or the ſin that attends thy calling, be the luſt what it will, the *Peccatum in deliciis*, the *Benjamin* of thy Soul, in which the life of the old man is bound up, I could part with all but this: Is it an ambitious, a vain-glorious luſt? Is it an unclean luſt? Is it a covetous worldly luſt? Is it a bibbing, a potting luſt, or any other? Try here, Chriſtian, for here have many Profeſſours been wofully deceived, they have received Jeſus Chriſt the Lord, yea, in general; but, as in Grammar, when a general Rule hath been laid, preſently comes in the *Excipe's*, ſo in theſe Profeſſours, Chriſt is received King and Lord, *Excipe*, except in this particular luſt, this particular idol-creature, upon which the heart is ſet. As in *London*, though ſuch a one was Lord Mayor of *London*, yet there were

were ſome particular priviledged places in *London* (if I be not miſtaken) exempted from his juriſdiction as to Arreſts, that his Sergeants could not execute his Authority for arreſting men in ſuch a place: Thus it is with ſome, yea, too many Chriſtians, they will call him Jeſus Chriſt our *Lord*, thus they receive him, but yet have their particular places, they have their ſpecial luſts and idols, which muſt not come under his arreſts, nor ſubject to his Authority; but Chriſt will never own it, that he was received as Lord, though *Men may ſay to him, Lord, Lord*, Matth. 7.21. where ſuch limitations are put to his government, there are no ſuch priviledged places granted by him; though ſuch a faith as receive him in general, and yield to his Lordſhip in many things, may ſerve for an outward profeſſion, yet it will not ſerve for ſalvation: here then, Chriſtian, ſearch, the Apoſtle hath told us, what is that Trinity which our carnal hearts worſhip, 1 *John* 2.16. *Luſt of the fleſh*, (ſenſual pleaſures) *luſt of the eyes*, (covetouſneſs, riches) *pride of life*, (ambition, honours;) here may we find the ſpecial luſt and idol, which every unſound believer exempts from the Lordſhip of Chriſt: for pride in apparel, this ſeems to be too low for one to make an idol of, but any thing the vile heart will ſet up. One woman, and Wife to a Miniſter, whom *I* knew well, in the day when her Conſcience was awakened, went to her *Preſs*, or Trunk, where her clothes lay, and took them up, *Theſe were my gods*, ſaid ſhe, which I ſet up: the womans vanity ran out that way; *I* fear ſhe is not alone as to the ſin, it were well if ſhe had more with her, that are ſenſible of, and humbled under that ſin.

Queſt. *How ſhall I find out my particular, ſpecial luſts and idol, how may I come to know it?*

Anſw. This is none of my Text, nor will *I* be guilty of that for which *I* ſo much blame others: were *I* to handle that ſubject, *I* would ſet down wayes how you may find it out, if you do not know it already, which is ſomething ſtrange for that perſon, that keeps a narrow watch over

over his heart, not to obſerve and know which way his corrupt heart runs out; yet I have learned, that ſuch a thing is poſſible, if the corruption be a ſpiritual luſt, and if there be ſomething elſe that much takes up the heart. I knew one, an eminent Chriſtian, a man, as in years ſo in grace, learning and abilities, much my ſuperiour, a man yet of a clung, penurious, having, cloſe ſpirit, Couſin german to a worldly covetous luſt, the bones of it ſtuck out ſo, that people did generally obſerve it; *I* ſpake of it to an eminent Miniſter, and asked him if he did not obſerve it? Obſerve it, ſaid he, yes, 'tis plain enough to obſerve: yet this man for ſecret duties with God, for ſpiritual, heavenly converſe in company, ſuch a one, as few like him; his ſpirit battered and kept under ſtrangely: One time walking with a very ſerious Chriſtian, much his inferiour, a mean man in the world, he asked him, and deſired him to deal faithfully with him, what corruption he did diſcern in him, which might cauſe the Lord thus to hide the light of his Countenance from him, and tell him plainly of it: (this argues the uprightneſs of the man:) the man being much his inferiour, but wiſe and very godly, giving him his due reſpect, asked him, Sir, do you not take notice of ſuch a corruption, and inſtanced in that which *I* mentioned, and handſomly informed him of it: He made this reply, *Truly I never took notice of it, nor obſerved it by my ſelf.* If you would then know it, and do not, do as this good man did, get ſome inward, judicious Friend, to deal plainly with thee; a Chriſtian Friend may obſerve that by thee; of which thou doeſt not take notice thy ſelf: This is all I will ſay to it in this place; *I* will not meddle with more than the ſubject *I* am upon leads me to.

Queſt. *Is it not poſſible there may be a corruption in my heart, which at this time I do not think of, nor feel working, which may afterwards appear and prove my ſtrong, maſterly, ſpecial corruption? And if ſo, I know not when my faith is ſound, nor whether I have received Chriſt for my King?*

Anſw.

Anſw. It is poſſible, and hath been found ſo by woful experience, eſpecially where the work began betimes; when Chriſtians come to ſuch years, to ſuch employments, to ſuch ſtates and conditions in publick places, to ſuch conditions of life, in all which changes are made, there riſes up new corruptions, which had not the opportunity to ſhew themſelves before, and make heavy work in the hearts of poor Chriſtians: When a man hath been wurried with one corruption which hath coſt him much ſorrow and pains, thinks he, if I can but get over this, I hope, my journey will be pretty comfortable; I do not obſerve any other luſt that hath ſo much power, but I think I can more eaſily grapple with. Well, that corruption is taken down, he is in a great meaſure quiet from that which coſt him ſo much trouble; but in the room of that there riſes another: O Lord, ſaith the Soul, this is worſe, this is ſtronger than that; and now the Soul knows not what to think, but concludes its ſtate is his, which Chriſt mentions, *Luke* 11. 25, *&c. Where the unclean ſpirit being caſt out, the houſe ſwept and garniſhed, he taketh to him ſeven other ſpirits more wicked than himſelf:* thus it is with me, thinks the man: A ſad Text, and too true of ſome, who are ſwept and garniſhed with idols of ſelf-righteouſneſs, and formality of worſhip ſet up in them, who prove more deſperate enemies to Goſpel-faith, ſound Believers, and real power of godlineſs, than are many drunkards and unclean perſons: but as to the ſound Beleiver, who apprehends this to be his condition, from a new upſtart luſt, that crawls out now the warm Sun of occaſion and temptation ſhines upon that ſide of the dunghill of his corrupt heart, this is his comfort, that Jeſus Chriſt, whom I received for my King and Lord, he will be my Redeemer from *this* luſt alſo: I chuſe him, and apply his Lordſhip to this; he hath engaged againſt whatever it be that ſhould come in between me and him, to make my heart unſound and rotten: If then they do riſe, as they will, unexpected, yet if thine eye be upon them, and canſt carry them to Chriſt, and doeſt not ſay, O ſpare me in this, but let this luſt feel the

the power of thy iron Mace, *Pſal.* 2.9. deliver me from this enemy too ſtrong for me: Canſt pleaſe thy ſelf in thinking, Chriſt is engaged for me againſt it, he will undertake it for me, and help me through his ſtrength and redemption to be above it? Thou mayeſt yet conclude, thou haſt truly received Chriſt for thy Lord, though new corruptions (which had the ſeeds in thy heart before) do riſe up and trouble thee.

Secondly, Carry this general to thy *particular relation*, ſee what doth this King there, what authority bears he there: Thou haſt received Chriſt, thy *Lord*, thou ſayeſt; thou art a Husband, or a Wife, a Father, Mother, or a Child, a Maſter, or Servant, hath this *Lord* any thing to do there? hath he any Rules for theſe Relations to obſerve? (or any other Relations more publick than I have mentioned) *If I be a Father, where is my honour? If I be a Maſter, where is my fear?* Mal. 1.6. Shew then thou haſt received this Lord, by endeavouring to yield obedience to the Rules of thy Lord, in thy *particular relation*: But what ſad work will this Rule make among many Profeſſours? The man can talk of faith, hath very good knowledge, can pray at a meeting of Chriſtians, a man of excellent parts, but a churliſh *Nabal*, a Tyrant, rather than a Husband, and his heart it may be not truly cloſed with the wife of his youth, let her be ſtudious to pleaſe him, tender over him, all her care, reſpect, obſequiouſneſs towards him, cannot obtain a loving tender converſation from him, but carries himſelf like a ſurly, imperious blockhead. Take ſuch a woman, ſhe is a Believer, ſhe hath taken Chriſt for her Lord, goes to Sermons frequently, and private Faſts, you muſt look upon her for a Chriſtian, ſhe can talk very well of good things; ſee her in her relation of a *Wife*, is Chriſt her Lord there? doth ſhe manifeſt that *ſubmiſſion*, that *reverence* to her Husband which her Lord calls for? This Doctrine, I have obſerved, by ſome will hardly be born; it is ſtrange to ſee what *Wives* ſome are, how clamorous, froward, how far from being *Sarahs*

Daughters, how uſurping authority over their Husbands, they muſt not dare to do any thing but as they will have them, for fear the houſe be too hot, or the dumb devil poſſeſs them; yet theſe muſt be accounted Chriſtians, they have received Chriſt their Lord. It was a worthy ſpeech I once heard from a Lady, a very comely perſon, well bred, of a good Family, her Husband a man of no ſweet temper, but too blockiſh; in our diſcourſe ſome words falling, which tended a little towards her duty, intimating ſome difficulty that ſhe muſt needs meet with in the diſcharge of her place; ſhe quickly perceived my meaning, and anſwered me, it was no difficulty to her, *I have the eaſieſt part*, ſaid ſhe, *to perform; my duty is to obey, his duty is to love*; not but that the Wifes duty alſo is to love, *Titus* 2.4. and ſo was ſhe, as loving, as dutiful, anſwering the Apoſtles charge there given, proving by the diſcharge of her Lords command in her particular Relation, as well as in other points, that ſhe had truly received JeſusChriſt her Saviour & Lord. As for Children, it were a comely ſight, to ſee profeſſion of faith in Chriſt adorned with dutifulneſs, obedience and honour towards the Father, and eſpecially towards the Mother: It was a cuſtome not long ſince, but now it is almoſt worn out, for Children going to bed, and in morning, to ask their Parents bleſſing upon the knee; that Ceremony did much tend to keep up Parents ſuperiority, and keep Children in mind of their duty: ſince that hath been left off, moſt Children have left off that reverent reſpect they owe to Parents. For Servants, thoſe who do anſwer the Lords Rules, let them have their commendation, but never I think was there ſuch a complaint of Servants, ſince the Goſpel was known, as is in theſe dayes: To ſhut up this Head, I do not ſay, but ſome have a hundred times more difficulty to quit their places than others have; with ſome it is nothing, but others have temptations enough, eſpecially in the relations of Husband and Wife; ſome I do heartily pity, when I ſee what ſtrange kind of Creatures they have to love, ſcarce one good quality in a Wife; *He that can erre always in her love*, Prov. 5.19.

§. 19. I count him an Orthodox man for ſuch an error; I know no Orthodox error but that: I think they have obtained great mercy from the Lord, who can thus love unlovely objects: So on the other ſide, what imperious Tyrants have ſome Wives to obey? what pitiful Idols have ſome to reverence? I do not look on a Chriſtians grapling with, and getting above his ſpecial luſt, to be an eaſie matter; I do not think it ſo eaſie to diſcharge the duties of particular relations, eſpecially for ſome; but this I ſay, he that is not ſo looſed from his ſpecial luſt, that he receiveth Chriſt as King, to make an eternal ſeparation of that luſt from his Soul; he, or ſhe, that makes not conſcience of the diſcharge of the duty of their particular relation, be it Husband, Wife, Child, or Servant, *&c.* it is the thing they are labouring after, humbled under their miſcarriages, and improving Chriſt to this end; if theſe things be light with any perſon, not worthy the regarding, let your profeſſion be what it will, you did never yet truly receive Jeſus Chriſt the Lord, and your faith is but vain.

Thirdly, Carry this *general* to thy *particular Calling*; ſee how Chriſt is Lord there: What diligence doeſt thou ſhew there? What care and conſcience doeſt thou expreſs there? Your Lord hath Rules for mens particular Callings: Do you know what they are, and doth your heart ſtand in aw of them? Do you lay his Rule to your buying and ſelling, to your commerce and dealing with men? There are other Rules, but I only inſtance in theſe: Alas, theſe are low things, ſay you: Then, ſay I, they are eaſily obſerved by you, I hope, if they be ſo low in your eſteem; but I have found ſome as high as they have been in their Goſpel notions, and very frequent at private Faſts, yet very tardy in theſe low things. Diligence in our Callings is a thing that light of Nature, as well as light of Scripture, doth teach: Some think it a high attainment in Religion, that they can go up and down to duties, to meetings, though through their lazineſs and idleneſs in their particular Callings, their families at home do ſuffer; Trencher-

cher-Chriſtians, that ſerve their bellies by good diſcourſes: Thoſe who have Eſtates, and can ſpare the time, it is well done: thoſe who work the harder, riſe the earlier, as the old *Eſſex* Chriſtians would do, that they might enjoy an oportunity for their Souls, without detriment to their Families, have acted like Chriſtians indeed: but ſome I have enquired after, and find a habit of lazineſs and idleneſs hath taken them, but they muſt go for very good Chriſtians, becauſe frequent at Faſts: I like not this Chriſtianity. An honourable and vertuous Lady was once commending of her Gardiner to Mr. *Dod* (that holy man) what a good man he was, how much good diſcourſe he had, how helpful to others in the family, to teach them to read, *&c.* But Madam, ſaid Mr. *Dod*, what is this man in his particular Calling? for God looks on us as we are in our particular Callings. Here the good Lady could not then give any anſwer being new come, but forced ſoon after to turn him away, being an idle Jack. I do not ſpeak of a Chriſtian at his firſt coming home, when his Conſcience being newly awakened, and his danger felt, that now he beſtows more time in holy duties than afterwards: Nor do I ſpeak of any poor Chriſtian, that may be abuſed by their own darkneſs, and Satans ſubtilty: As one good woman, becauſe the Text ſaith, *Pray continually*, 1 *Theſ.* 5. ſhe could never be ſatisfied, but muſt be in ſecret at prayer and reading, and the family neglected, her children not dreſſed, but went forlorn; Chriſtians could not take her off, till at laſt Mr. *Richardſon* (that holy and learned man, who wrote the Comment upon *Ramus*) hearing of it, and having occaſion to go that way, went into the houſe, and ſeeing the children how they went, ſpake with a loud voice, and very terribly, *Is there no fear of God in this houſe?* and other words to this purpoſe, which concluded there could be no true grace, where there was ſuch negligence in the particular place where the woman was ſet: The poor woman hearing this language, comes out of her private Room, from her duties, with trembling, and now was taught another leſſon, if ſhe would prove

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her grace, to ſhew her diligence and care in her particular place, where God had ſet her, and carry on that, with her duties in ſecret: but this is not the caſe I am ſpeaking to. As for the other part, the care and conſcience, the equity, righteouſneſs, which men ſhew in all their dealings, theſe things are often ſpoken to; I forbear to enlarge upon them; but wiſh that perſons, whoſe heads are taken up with high Goſpel notions, would credit their profeſſion with righteous hands, according to that Rule the Lord left us, *Matth.* 7. 12. *Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo* (juſt ſo) *to them:* A Rule little applyed to the actions of them, who will yet ſay, they have received Chriſt for their *Lord*: What your high Goſpel notions are I cannot tell, and do as little care; but I can tell this from our Lords mouth, *This is the Law and the Prophets*; ſuch a Law as binds you, and according to that Authority muſt you act, deal, trade, live with men, if your faith in our Lord Chriſt be ſound.

Fourthly, Bring this *general* to ſome *particular Actions and Caſes* in your life, when your gain, profit, eaſe, liberty, begin to be hazarded; let us ſuppoſe the action to be queſtionable, whether it may be done, or not: Doeſt thou now let Conſcience have fair play? doeſt not labour to hoodwink it, that it may not ſee? doeſt with a naked breaſt before the Lord, willing to underſtand the mind and will of thy *Lord*, whom thou haſt received (as thou ſayeſt) ſearch, pray, enquire, that thou mayeſt know what is his will, and what he will have thee do? Art willing to ſee light, the true light, or art afraid the window ſhould be open, leſt if the light ſhould come in, it ſhould determine thy actions ſo, that profit, eaſe, liberty muſt go? Doeſt ſhrink at this, art ſhy of this? Doeſt read only one part with much ſeriouſneſs, which ſpeaks what you would have to be true, and not as ſeriouſly ſearch and examine the contrary, for fear light ſhould dart in, and then Conſcience and you could not be quiet? I know I ſpeak of a cloſe thing,

thing, a hard buſineſs, to have a heart ſo ſincere, ſo awed with the Authority of our Lord, that the heart is very willing to ſee light; open all the windows, let light come in, fall back *fall edge*, as we ſay, this is the will of my Lord, to him I reſign up my will, let come of it what will. I know Chriſtians meet with hard tugging here; yet how can a man carry this evidence, that he hath received Jeſus for his *Lord*, who is not willing with a plain heart (without ſeeking evaſions, and diſtinctions, which he may juſtly queſtion whether his Lord will own or no) to ſearch and find out what the will of his Lord is? I am ſenſible of difficulties here; I do not write with a magiſterial ſpirit; but yet the Rule I muſt own, and I do not know one ſincere Chriſtian that will deny it: *He that doth truth cometh to the light, that his deeds may be made manifeſt that they are wrought in God*, John 3. 21.

Fifthly, Carry this *general* to *particular frames of heart*, ſlightneſs, formality, hardneſs of heart, deadneſs, coldneſs: I know who will riſe up here preſently, and tell me, now you hit me, now you have found out me: No, it may be not, thou art not the perſon whom *I* mean, who art ſo ſenſible of theſe, and to whom theſe frames are not only ſins, but plagues. *I* know too well how commonly theſe things, ſlightneſs, formality, *&c.* get in upon Chriſtians; yet *I* cannot call them *frames* of ſlightneſs, *&c.* becauſe the *real Chriſtian* will not endure ſuch frames upon his ſpirit; he is not right with himſelf, when he feels theſe diſtempers upon him, if through ſome temptations they have gotten head upon him: How hard a thing it is to keep up a warm ſerious frame in the things and wayes of God, unleſs a Chriſtian be warmed with influences from Heaven, conveyed through Ordinances, I know too well: but when a man lyeth in theſe frames, can content himſelf in them, let him look to himſelf, for he is ſerious and real ſomewhere elſe, which will ſhake his cloſing with Chriſt, and right receiving of him for his Lord.

6. *Laſtly*,

6. *Laſtly*, I ſhall conclude with this, though *I* thought ſuch a thing might have been ſpared, for it will not reach all, but ſome. What opinion haſt thou of *thy Lords Inſtitutions? I* am ſure this Lord hath ſet up Ordinances in his Houſe, Divine inſtitutions. There is his Miniſtry, and the work which he hath called and ordained his Miniſters to do. Is he your Lord, have you received him ſo? and can you find your Lords Inſtitutions, and trample upon them? Men are now grown ſo ſpiritual, that they can live above Ordinances, yea, and above your Lord too, if he be your Lord, which *I* much doubt. Tell not me of your ſpirituality; *I* tell thee, if thou haſt truly received *Chriſt* thy *Lord*, then all thy Lords Inſtitutions in his Houſe are reverently received by thee, thou haſt a high eſteem of them for his ſake who did appoint them, elſe you make *your ſelf* to be the *Lord*, and not him: *Whoſe Image and Superſcription is this?* ſaid *Chriſt*, *Matth.*22.20. to them who ſought to intangle him, *if Ceſars*, then *give to Ceſar the things that are Ceſars, &c.* So ſay *I*, whoſe Superſcription is there upon the *Goſpel-miniſtry*, upon *Baptiſme*, the *Lords Supper*, *Church Diſcipline?* Is it not the *Lord Chriſts? I* look not on him as a ſober *Chriſtian*, that dare deny it. Let then the Lord *Chriſt* have what is *his*. It was a very unſavoury ſpeech (if true) of one, whoſe name *I* ſpare, and very unbecoming a Miniſter, let his notions be as high as they will, calling Baptiſme and the Lords Supper *Low Ordinances*: Was it fit for a Servant to call the *Inſtitutions* of his Lord low Ordinances? We do bleſs him for his *Inſtitutions*, he appointed nothing in vain in his *Church*: But this is our miſery, ſince the Orthodox have rectified the doctrine of good works and Sacraments, *Charity*, *good works*, and *Sacraments*, come to be ſlighted by a Goſpel-glutted generation: *I* do not intend *Infant*-baptiſme alone, when *I* mention Baptiſme, for the *Anabaptiſts* do ſet up Baptiſme, if they do not put too much upon it; the Ordinance they keep up, though as to the ſubject of it, there they differ: *I* intend not to meddle with the Opinion. Only this *I* may ſay, the *Chriſtians*, who

who were baptized in their *I*nfancy, upon the account of Gods *C*ovenant with his People and their Seed, have generally (*I* ſpeak of good *C*hriſtians) made ſo little improvement of the *C*ovenant and their baptiſme, that it is no wonder, though ſome men riſe up againſt the baptizing of *I*nfants, God thereby giving a check to their negligence therein: But Chriſtian, if thou haſt not been ſo good a husband as thou ſhouldſt have been, wilt thou therefore cut off all the ſeed of believers for thy ſake, and deny them that priviledge and advantage the Lord hath given them? If you ſay, what advantage is this to them? If you do not know, *I* will tell you what ſome have found, when in the time of their temptations, and darkneſs, they have been beaten out of all, and could not tell what promiſe to apply or faſten upon as theirs, then they remembred, God was my Fathers God, my Mothers God, in Covenant with them, and with their ſeed, Lord, *I* hold to my Fathers Covenant, or my Mothers Covenant; *I* chuſe thee for my God, as thou wert my Fathers God, or my Mothers God (if one be a believer, 1 *Cor.*7. 14.) thou haſt given me the Seal in my baptiſme: I hold to the Seal: the things thou didſt there ſignifie and ſeal, *I* prize, *I* embrace, *I* plead for, that *blood of Chriſt that may purge my Conſcience from dead works, that I may ſerve the living God*, Heb. 9. 14. *that thou wouldſt pour that clean water upon me that I may be clean from all my filthineſs, and from all my idols, that thou wouldſt cleanſe me*, Ezek. 36: 25. If thy Inſtitutions have any thing in them, (as it were vile profaneneſs, to imagin thou ſhouldſt ſet up any vain thing in thy Church) then *I* bleſs thee, that thou haſt prevented me thus in my infancy, and haſt given me an advantage ſo lay hold upon thee, which now *I* deſire to improve and plead; here have ſome found footing, this it is hath brought in ſtay and ſupport, with reſolution to cleave to the Lord in this Covenant and Ordinance, when they could not tell where elſe to faſten: So that *I* conceive, as they do very ill, that mind not this their priviledge, nor improve it, ſo they do ill, that cut off their Children from this priviledge, that they

they cannot improve it; whatever thy Child is now (*I* ſuppoſe you cannot ſay of thoſe few who are rebaptized when adult, that they are all godly, no, we ſee the contrary) what doeſt thou know, but God may awaken him, and then it may be an advantage to remember the Covenant of God with his Father and his Seed, and that God hath entred into Covenant with him in his baptiſme; but *I* muſt inſiſt no more upon this Head, but conclude, if Chriſt indeed be received thy *L*ord, then thou wilt have an honourable eſteem of all thy *L*ords Inſtitutions, and thou wilt as reverently obſerve them, elſe thou art not right.

Thus *I* have done with that which *I* intended: If you ſay, theſe are old things, we have heard and read them before: *I* intended not to give you new notions, or high ſtrains; but though they be old notions, yet they will ſerve to diſcover new Hypocrites, let their new notions be as high as they will; there is never an unſound believer, but by what I have ſaid he ſhall be diſcovered: Thou that canſt ſlight them becauſe they are old, canſt thou anſwer them all? bring them cloſe home to thy heart, let Conſcience ſpeak: How many of our high flown Goſpellers, whoſe ears are itching after new things, are found baſely to fall ſhort of old Truths in their practiſes? How abominable is this to a ſincere Chriſtian? It was a ſaying of that eminent Servant of Chriſt, Mr. *Daniel Rogers*, to me, *O Couſin, I find ſo much in the old Truths, they are ſo ſpiritual, ſo hard, that till I have reached and learned them, I will never liſten after new.* But *I* leave theſe, and turn to the humble and ſincere Chriſtian, to whom after *I* have ſpoken a few words, in anſwering two or three Queſtions, *I* ſhall put an end to my work.

Now Chriſtian, what ſaith thy heart to what thou haſt read? can you experience what hath been ſaid? *I* do not ask you if you find no difficulties, but come off with eaſe in all points; if you find your heart come off with eaſe, *I* am afraid you do not underſtand what *I* have written,

and *I* ſhould the more ſuſpect you: for if your heart be indeed ſet upon the work to clear out, and prove the ſound work of faith in cloſing with Chriſt your Saviour and Lord, you will find you have an old man, a dead body, a corrupt principle yet within you, and a Devil without you, that will cauſe the work ſhall not come off with ſo much eaſe: *I* will allow you fears, jealouſies, ſurmizes, doubts, whether there be, or ever will be, a ſound work of faith, from what thou meeteſt with, in thy heart, and yet ſhall like you never the worſe for that: the queſtion is, where art Chriſtian, how far art come? *I* have endeavoured to take away what may trouble a ſincere heart, and yet have layed the work ſound to cut off an Hypocrite: Haſt thou applied theſe things to thy ſelf which thou haſt read? If thou doeſt not apply, to what end doeſt thou read this, or any other book? But if thou haſt applyed, what anſwer doth thy heart give thee? If the day be ſtormy, cloudy and dark, give in thy anſwer another time; when being more quiet and ſtill, thou canſt weigh the things that have been written, and thy heart, in a juſt ballance, then ſay how thou findeſt: Having then conſidered what hath been written concerning preparatory works to faith, concerning the nature of ſaving faith, how it receives Chriſt, and what it receives: Haſt viewed him in his Perſon, in his Offices, Prieſtly and Princely? Haſt taken the general Head down into particulars, and conſidered them? Doeſt ſay, yes, *I* have? and all things being thus conſidered (ſuppoſing difficulties, temptations, and hard work, which you have told me *I* muſt look for from my own heart, and be ſure *I* find it true) *I* can humbly ſay before the Lord, my Soul hath thus received and embraced Jeſus Chriſt my Lord: And if you ask me what *I* am doing? *I* anſwer, *I* am endeavouring *to live by the Faith of the Son of God*, *Gal.* 2.20. whom *I* have thus received, that my Soul may experience him in the execution of all his Offices, in the application of the compleat work of Redemption; that as my union with him is my life; the conſideration of what God hath made him, and how he ſtands engaged in

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the new Covenant, is the ſupport and ſtay of my life; ſo the experiencing of all this, may be the joy of my life, thus far I am come; the Lord then carry on his work; yea, *Faithful is he who hath called you, who alſo will do it*, 1 *Theſ.* 5. 23.

And now Soul, what hinders but thou mayſt ſay, *My Beloved is mine, and I am his?* Why doeſt not draw up the concluſion, then *Chriſt is mine, forgiveneſs of ſin is mine*; having laid ſuch premiſes, which will of neceſſity inforce this concluſion? Here Chriſtians many times fly back; that which is the moſt ridiculous thing in the art of reaſoning, that is, to yield the premiſes and deny the concluſion, or not yield it, every boy laughs at it, being ſo abſurd; this abſurdity is found no where but among Chriſtians, in their concluding upon their ſpiritual ſtate and intereſt in Chriſt, as thoſe who have to deal with troubled and dark Chriſtians do commonly experience.

Queſt. *Whence riſeth this, what ſhould be the reaſon, that when Chriſtians have yielded to that, which will certainly conclude them to be in Chriſt, and that Chriſt is theirs, that forgiveneſs of ſin is theirs, (according to our Fathers definition of Faith) that yet they cannot come to aſſent to the Concluſion, Chriſt is mine, Pardon is mine?*

As in what is ſaid before, He that believeth in Chriſt, that receiveth him as he is offered, and ſo reſteth upon him for life and ſalvation, for all the benefits of communion, *Chriſt is his* (for he is united to him by this faith) *Forgiveneſs is his*; this they yield. But I do believe in Chriſt, I do receive Chriſt as God offers him, his Perſon, cloathed with all his Offices, and I ſo receiving, do truſt to him, reſt upon him, for life, ſalvation, all the benefits of communion: when you have well examined them, take them in cool blood, they will ſay, *I* dare not deny it, but I muſt yield it: the firſt they yield, for the Scripture ſaith it, that is, faith, no denial there: the ſecond they muſt yield,

their own Consciences force them, they must speak against their Consciences, their experience and sense testifie this, yet dare not draw up the Conclusion, *Therefore Christ is mine, forgiveneſs is mine.*

Answ. In answer to it: may be you will say, because they are simple Mechanicks, they have no skill in Logick, if they had, they would soon see the gross absurdity they commit, such for which the boyes would hiss them out of the Schools: but friend, you are mistaken, that is not all the reason, those who know what belongs to syllogizing as well as you, and know that it is a gross absurdity, to yield the premises and deny the Conclusion, yet they cannot do it, or are afraid to do it: There are other grounds whence this rises, as experiences have proved.

First, From the greatness of the things a man concludes. If once *I* conclude, *Christ is mine*, what will this imply? Then God is my God, his Love is mine, Peace, Pardon, Justification, Adoption, all the benefits of the new Covenant, yea, Heaven, Glory, all are mine, for in Christ *all the Promises are Yea and Amen*, 2 *Cor.* 1. 20. I must conclude all these, which are so infinitely great in themselves and my esteem, and which is yet more, how few are they that ever shall partake of these things, and must *I* be one of these few, to whom these great things do belong? *I* dare not apply them, *I* tremble at the Conclusion: The greatness, the glorious splendour of the Sun, dazles the eye, the eye cannot look on it, so do the greatness, the glory of these things, the eye of a mans reason, puts by the actings of Reason, that it cannot conclude here as in other things: When *Jacob*'s Sons told him, *Joseph is yet alive, and is Governour over all the Land of Egypt, Jacob's heart fainted, for he believed them not*, Gen. 45. 26. the old man had not heard of him above two or three and twenty years together, but supposed he was dead long since, he could not believe them, the news was too good, and too great for *Jacob*; they told him a lye before,

before, when they made him believe he was dead; ſo that this conflict between hope and doubt, joy and fear, but fear prevailing (partly from the greatneſs of the thing they ſpake of, and partly becauſe of what they told him long before of his death, whence he could not believe them) put old *Jacob* into a ſwooning fit. It is the ſame with this Believer, tell him Chriſt is yours, pardon is yours, God and all that he hath purpoſed and promiſed for his elect-believers all yours, you make the heart of the believer to faint with the report of theſe great things, he cannot believe you, nor dare conclude himſelf, whatever the premiſes infer.

Secondly, The *fears* and *jealouſies* that are upon the heart, though it doth yield to, and cannot deny the *minor* Propoſition: Regeneration, union with Chriſt, are great works: to be a wiſe Builder, a wiſe Virgin, is hard, few attain to this; *I* have a naughty, treacherous, deceitful heart within me; and though it is true, while you thus urge me, and follow me up and down, in your tryals and examining of me, yea, whileſt *I* try and examine my ſelf, *I* cannot, but as *I* find my heart at this preſent, by all the ſearches *I* can make into it, *I* muſt yield to what you ask me, *I* dare not deny this work; yet *I* fear there may be ſomething lurking that *I* do not yet ſee, ſome ſecret hppocriſie lyeth yet undiſcovered: he that is known to be a lyar, who will truſt him, or believe him, though at this time he doth ſpeak truth? My heart is known to be a lyar, God hath ſaid ſo, *Jer.* 17. 9. and *I* have found his Word true; how then can *I* chuſe but fear, there may be ſomething at bottom, that as yet *I* know not? Thus you ſhall have Chriſtians ſtand, when you have ſo pent them up, that they cannot but yield to you; yet, ſay they, *I fear*, *I fear*, and that is all you ſhall get from them; but to draw up the Concluſion, no, by no means, they cannot do that.

Thirdly, Though the Soul doth aſſent to the *minor* Propoſition,

Propoſition, yet his aſſent unto it is not ſo ſtrong and firm to force the Concluſion, that Chriſt is his; or that he is a believer: as his Aſſent to the *minor* Propoſition in the ſtate of unregeneracy, was to force this Concluſion, that he was miſerable, and in that ſtate muſt periſh, or that Chriſt was none of his.

Frame the Argument thus.

He that is an enemy to God, and God to him, under ſin, under unbelief, a child of wrath, he is in a miſerable periſhing ſtate.

But I am an enemy to God, and God to me, I am under ſin, under unbelief, a child of wrath.

Therefore I am in a miſerable and periſhing condition.

Here the Premiſes, and the Aſſent to theſe Premiſes, is ſo ſtrong, that the Concluſion is forced ſo as no reſiſting.

The *Major* is ſo plain, that there is no oppoſing it.

The *Minor*, where the pinch lies, in concluding our good eſtate, here in our proving our miſerable ſtate, is as ſtrong as the *Major*; for the ſame word of God tells us, it is the condition of us all by nature, *Col.* 1. 21. *Epheſ.* 2. 16. 2 *Cor.* 5. 19, 20. *Rom.* 8. 7. and 11. 32. *Gal.* 3. 22. *Epheſ.* 2. 3. *Rom.* 3. 23. Whence the Aſſent *I* give to the *Minor*, is not only from the *ſenſe* of ſin and enmity which *I feel* in my ſelf, which Aſſent is yet ſtronger, for *I* am ſure here cannot *ſubeſſe falſum*: but beſides this, *I* Aſſent to it by a Divine faith, becauſe by neceſſary conſequence from theſe Scriptures it follows, That if *all* men are ſo by nature, then though my name be not in the text, yet *I* am ſure *I* am included in the text.

But in drawing up my Concluſion for my ſaved ſtate, the *Minor* Propoſition, upon which the ſtreſs lies, *I* cannot aſſent to it by a Divine faith, as *I* did to the other, becauſe it is not contained in any Text, that *I* do believe, and may be forced out of the Text by neceſſary conſequence.

Again,

Again, to ſay I am as ſenſible of ſincerity, of ſaving grace, as I am ſenſible of ſin, therefore *I* can as truly aſſent to the *Minor* from what I feel, that I have ſound faith, as I did aſſent from my feeling, that I had and have ſin; this the heart will ſhrink at, and is afraid to ſpeak ſo boldly, though it may be truth, that he is ſenſible of Grace.

Thirdly, When a Chriſtian by cloſe examination is pent up to give anſwer, yea, or nay, whether he have not ſo received Chriſt, or ſuch a work of faith is wrought in him, as you by opening it, and queſtioning of him, would perſwade him; Arguments *pro* and *con* being weighed, the Arguments for the Affirmative, that ſuch a work is wrought, prove the heavier, and caſt the ſcale in the judgment of his own Reaſon, and Conſcience, which he muſt not bely, which doth witneſs, and his own feeling teſtifies this in him. But then here are two things: 1. Though the Soul doth aſſent to the Affirmative, yet he ſeeth much lye in the other Scale for the Negative, which mākes his aſſent that it is not ſo ſtrong. 2. He doth anſwer to what *is in him*, according to his *feeling*, or ſpiritual ſenſe, what *work is actually there*, and if he denies his own feeling, then Conſcience will tell him he lyes; and it is a vile thing to deny the work of God which he feels. But this Propoſition, *Chriſt is mine*, *pardon is mine*, is not a *work in him*, it is not *felt* by *ſpiritual ſenſe* and experience, as the other is, and therefore he leſs minds that, as being in no ſuch great danger of denying a work of God *in him*, or having Conſcience tell him he lyes, in denying what he feels, and cannot but experience is *wrought in him*.

Fourthly, The Chriſtian upon tryal and examination anſwers to the queſtion, as he conſiders the work of faith in its cauſes, or eſſence, *a priori*, and ſo commonly when you examine, is it not thus? you open the nature and eſſence of faith to him, and he viewing of his own heart, tells

tells you, if I know any thing of my own heart, *I* have thus received, I do thus cleave to Chriſt, reſt and roul my Soul upon him, for all benefits of communion, and execution of all his Offices; but for the experiencing of theſe in my heart I cannot: I have looked and longed to find Chriſt ruling like a King in me, and acting like a Prophet in me, and ſo as a Prieſt for me: Now the want of theſe experiences ſhake his aſſent which he gave before, while he conſiders faith in the cauſes. Certainly, ſaith the Soul, if I had rightly received him, did I truly cleave and truſt to him, I ſhould experience the vertues of his Offices, as well as the woman found vertue flowing from him when ſhe touched the hem of his garment, *Matth.* 9. 20. Now if the want of theſe make him almoſt to eat his words, the aſſent he gave before, though ſtill the Soul would hold that, for ſaith the man, were *I* to begin the work now again, that a new I were to believe in Chriſt, *I* could not tell how I ſhould receive him, adhere to him, roul upon him otherwiſe than I do, and have done already [note this Chriſtian and hold it] ſo that it will not wholly let it go, but hold it; yet if the want can ſo ſhatter his aſſent to the *minor* Propoſition, to be ſure the want of theſe experiences will trouble him ſo, that he dare not aſſent to the Concluſion: A man muſt have experience of Chriſt before he can ſay, *Chriſt is mine.*

Fifthly, Suppoſe, ſaith the poor Chriſtian, *I* ſhould draw up the Concluſion, and ſay, *Chriſt is mine, my ſins are pardoned*, and if this ſhould not be true, where am I then? hath not this been the caſe of many a hypocrite and unſound believer? have not they thus ſaid, and thus believed, and after all prove rotten? and may it not be my caſe as well as theirs? for they appeared to have more than I have: theſe examples make the real Chriſtian to tremble, he dare not ſpeak or think ſuch high things, for fear his fall ſhould be more dreadful. How Satan can work in all theſe, *I* do not mention, *I* will not multiply Heads.

Sixthly,

Sixthly, To draw up this Concluſion, *Chriſt is mine, forgiveneſs is mine*, will require the aſſiſtance and teſtimony too of that good Spirit; when he helps the Soul to make his Syllogiſme indeed, the Soul ſhall be able to draw up his Concluſion, according to his Premiſes. He is called the *Comforter*, and this his Office none can perform but himſelf; if others help, it is a he conveys himſelf by them. Such is the work of Converſion, from the firſt work of Illumination to the laſt; all the things that come within the compaſs of a real Chriſtian, they do all depend upon the Spirit of God: Men ſhall know, it is not their great learning, high parts, &c. that can do any thing belonging to a real Chriſtian, without the Spirit of God: His work doth not depend upon the greatneſs of mens abilities, God hath no need of them; yea, we find, that as great parts hinder men from ſound converſion, (that is a low thing, fit for Mechanicks) ſo where men have by the work of Gods Spirit attained to ſaving Grace, their great parts have been great hinderances to their ſetling and comfort: Many a poor ſincere Chriſtian, whoſe natural abilities are but low, ſhall be able to draw up the Concluſion and walk in the comfort of it, that *Chriſt is mine*, when other great heads, though they have Grace, ſhall not be able to reach it; their excellent parts do but help them to be the more acute Diſputants againſt themſelves, ſnarle, and baffle themſelves: *No fleſh ſhall glory in his preſence*, 1 Cor. 1. 29. Hence we have known great Scholars, able Divines, have been glad to confer with, and liſten to the experiences of plain Chriſtians in theſe caſes: Thus *the eye hath need of the hand*, 1 *Cor.* 12. 21. yea, of the foot.

Seventhly, Many Chriſtians muſt have their ſetling, and aſſurance come in *their* way, which they have ſet down; they chalk out Gods path for him; they muſt have their comfort and evidence, as ſuch a Chriſtian had it; may be in an abſolute promiſe, without any condition expreſſed, (this was the only way of evidencing which ſome cried up, and all aſſurances that came not this way were not

valued) this would take up ſome paper to handle that queſtion, which did ſo unbottom many ſerious Chriſtians; it would be too long to treat of it here: but thus divers have lain looking for, and liſtning after ſuch a word, ſet home by an impulſe of the Spirit, and all other wayes of evidencing are neglected: to draw up a mans evidence by ſyllogizing, taking firſt the word, then applying that word to my heart, and if my heart anſwers the word, then conclude, thus or ſo of my condition; this was cryed down, as being no ſure or ſound way of evidencing: Hence many poor, but ſincere Chriſtians, were afraid, and dare not go this way to work: This hath made ſad work *I* know where.

Laſtly, Some Miniſters have preached it, and their works publiſhed have declared it, that *Aſſurance* is no *ſaving Grace*; it is comfort, but not grace: and now there is no great danger though they do want aſſurance; for they want not *grace*, but want the *comfort* only of their grace, in wanting aſſurance: So they may do well in the concluſion, though they want comfort at preſent: it is want of ſaving grace, not comfort, which will ruine them. This will occaſion another Queſtion.

Queſt. *Whether a Chriſtian upon ſelf-examination, or examination by others judicious and godly, being convinced, ſo much at leaſt that he dares not deny, but God hath wrought the good work of Faith in him*, ought *not now to conclude, Chriſt is mine, and my ſins are forgiven?*

I ſpeak of ſuch a Chriſtian, who hath been examining himſelf by what hath gone before, or by any other Book, or Rules, which are ſound and unerring: Some their Rules are falſe, and moſt men judge by falſe Rules; but I am ſpeaking of a real Chriſtian, who is careful of his Rule, and as careful in the applying of his heart to the Rule. Amongſt theſe in diſcourſe, we meet with ſome, who

who manifeſt too much frowardneſs, pettiſhneſs, whom I much miſlike and ſuſpect: others of a more humble, meekened, reverent frame of ſpirit, willing to ſubject to any way of God, and would conclude if they dare, but they fear they ſhould be too bold, and thus out of fear are kept from their concluſion: theſe are the Chriſtians *I* aim at: and obſerve the ſtreſs of the queſtion lyes in the word *ought*; it is not what they *may* do, but what they *ought* to do, making it a *duty* incumbent upon them: and if that can be made good, though that be yielded, *aſſurance* is not *grace*; yet they are not at liberty to turn off the concluſion as they pleaſe.

Anſw. Our Fathers, who defined Faith by a *particular perſwaſion* and *aſſurance*, *&c.* had here a mighty advantage; for their *aſſurance* is *grace*, and thoſe who had it not muſt want ſaving grace, for they wanted faith, without which no ſalvation; and this, *I* believe, did put on many Chriſtians, that they dared not to deny the concluſion, that *Chriſt is mine, forgiveneſs is mine*, becauſe therein lay their work of ſaving faith, and the contrary to it was unbelief, the great Goſpel damning ſin. Few Chriſtians then, and many now, *I* believe, knowing no other faith but this, or unbelief, but what is contrary to this.

Hence roſe that Poſition, which hath been ſo ſtifly maintained, *If a Chriſtian ſhould fall into a ſcandalous foul ſin, yet he muſt not let go his aſſurance of his intereſt in Chriſt, of the love of God, but that he ought to hold firm.* Very true, if faith be the particular perſwaſion and aſſurance, that *Chriſt is mine*, then it ought to be ſo; for every mans duty, and ſo his duty, is to believe; he muſt not be an unbeliever, though he hath fallen: But what danger lyes in this? Some rotten bold Hypocrite may be will ſay, he holds his aſſurance at ſuch a time; but ſhew me that real ſound Chriſtian that ever did ſo, till by ſound repentance, and laying hold upon the blood of Atonement with true faith, he had recovered himſelf, and made up

his peace with God. *When thou art converted ſtrengthen thy brethren*, ſaid Chriſt to *Peter Luke* 22. 32. riſing from ſcandalous great falls, is *as it were* another converſion, or a new converſion, a man ſhall meet with works now more terrible, it may be, than in his firſt converſion: Neither *David*, nor *Peter*, knew ſuch at the firſt converſion, that they did in their riſing from their ſcandalous falls. But no more of this now.

Before *I* come to try whether we may determine affirmatively upon the Queſtion, *I* would take off an Objection, and premiſe two or three things.

The Objection runs thus, *If aſſurance be no grace, then I* ought *not to conclude, according to the Queſtion, I am not bound to any thing but what is grace.*

The Conſequence and the Reaſon of it, here given, I deny.

Though aſſurance be not ſaving grace, yet *I* may be bound, and it may be my duty, to conclude according to the Queſtion: there are many things which are my duty to do, yet the doing of them is not ſaving grace: to pray, to partake of the Sacraments, to hear the Word, *&c.* they are my duty; but praying, receiving, hearing, are not ſaving grace: the principles that move me to theſe duties may argue grace; the manner of my performance of them may be gracious; but the doing of the things do not argue grace; yet *I* am bound to the duty, as well as to the principles and manner of doing: not to do theſe duties argue *no* grace, ſay the baſtard-ſpiritualiſts of our times what they pleaſe: Let them tell God one day they were ſo ſpiritual, that they had no need of, but were above his Ordinances and Appointments, ſee if this will ſatisfie their Judge, for ſuch contempt of his Inſtitutions. Thus to apply this, my drawing up this Concluſion, that *Chriſt is mine*, and *that my ſins are pardoned*, may be my duty, which I may be bound to aſſent unto, though it be no ſaving grace; a man may from a gracious principle draw up the Concluſion, and graciouſly poſſeſs it, and that he muſt do, if poſſeſs it at all.

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The Things which I would premiſe are theſe.

Firſt, Though it is true, the Spirit of God muſt put to his aſſiſtance, and muſt be the chief Actor in the drawing up the Concluſion, and ſetting the Soul in the comfortable aſſurance of it; yet this doth not take it off, but it may be my duty as well to draw up this Concluſion: This I put in to take off that Objection, which ſome may have, and many no doubt have it, lye ſecretly within them, this is the Spirits work, and ſo look no further to any act of theirs, but only to liſten for ſome kind of revelation, whiſper, or ſome ſuch ſecret word, as Mr. *Bolton* mentions, which I quoted before out of him, without making uſe of their examination, and ſpiritual reaſon upon that ſelf-examination. If the Spirit of God doth not put to his hand in all the works we do, and duties we perform, we make bungling, untoward work: but this doth not take off my obligation, nor my endeavour to perform thoſe duties. My duty is one thing, what that free Agent will help me to do is another thing: I am to attend my duty, and look to him for his aſſiſtance. It is the ſame caſe here. Do our duty (if it prove a duty) and wait for the Spirit in doing it; *He witneſſeth with our ſpirits*, Rom. 8. 16. While we are doing our duty, and our ſpirits witneſs, the Spirit of God doth co-witneſs: What do you know but he may do it now.

Secondly, The drawing up this Concluſion, as to the degree of the ſtrength and clearneſs of it, is very various among Chriſtians, ſome do it more ſtrongly and clearly by far than others: but what then, if you cannot come to their degree, will you endeavour nothing at all? or is your little, though weaker, nothing, becauſe it is not ſo ſtrong, ſo clear as his? I do not doubt, but in many Chriſtians, where this work of examination, heart-inſpection, is kept up, but the Concluſion is in ſome ſmall degree, a ſupporting degree, drawn up, and might be more, did they apprehend, or could be convinced, that there lay any duty upon them as to this work,

Thirdly,

Thirdly, Though Chriſtians when they have laboured and ventured to draw up the Concluſion, and found ſweetneſs in that Honey-comb, cannot hold it long, but looſe it again, to morrow it may be they are at a loſs; this doth not argue that thou didſt err in drawing up the Concluſion, nor take thee off at all from thy duty, to labour to conclude again; yea, if thou looſeſt it a hundred times, yet endeavour to conclude again. Alas, ſaith the Soul, *I* had it once, *I* could humbly ſay, *Chriſt is mine*, it was ſo ſweet unto me, but now *I* have loſt it: What news you tell us, as if no body knew it but your ſelf; find out if thou canſt, Chriſtian, how thou cameſt to looſe it, if you be ſure it be loſt; may be it is only in a degree, the Spirit (the free Agent) withdrawing for a time: but if this be thy frame to ſearch out cauſes, if any ſuch be blameable, and labouring to come up again to conclude again, if it be a hundred times (as *I* ſaid) *I* ſhall like your condition better than *I* have liked ſome, who have attained to a high pitch of aſſurance, from an abſolute promiſe ſet home by the Spirit (as they think) or any other way; and hence they ſay, *Once the Lords and ever the Lords*; *whom God once loves he alwayes loves*; and thus have reſted upon ſuch a revelation, or call it what you will, that gave them their full aſſurance, at ſuch a time, but their future converſation hath not been ſo anſwerable to ſuch high aſſurances, not ſo tender, awful, holy, as thoſe who could never ſpeak of ſuch high aſſurances, in ſuch wayes as theſe Chriſtians do.

Now for a few words to prove, that a Chriſtian, who upon ſelf-examination, or examination by others judicious and godly, being convinced, ſo much at leaſt that he dares not deny, but God hath wrought the good work of faith in him, *ought* to conclude, *Chriſt is mine*, and *pardon is mine*.

Firſt, Something he muſt conclude, elſe to what end is his ſelf-examination? Either then he muſt conclude, Chriſt

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is mine, and pardon is mine, or the contrary, Chriſt is not mine, *&c.* For him to conclude, Chriſt is not mine, pardon is not mine, is to give the lye to the Word of God, and conclude that to be none of Gods Word. I pray, Chriſtian, go along with me, and wind out if you can: *I* ſay, thou giveſt the lye to thy Bible; for though it is true, *I* cannot prove from the Bible by neceſſary conſequence, that *I* am a Believer, as *I* can prove *I* am an undone Sinner, and unbeliever naturally, from the Scripture, though my name be not in it: but this being *cleared*, *I ſtand convinced*, *and dare not deny* the work of faith in me; now for me to deny that Chriſt is mine, or pardon mine, is to give the lye to the Word of God; for you ſay and ſuppoſe a man may be a believer in Chriſt, and yet not juſtified, nor united to Chriſt, and ſo Chriſt his, which is directly againſt the Word, *Rom.* 3. 26. *That he might be juſt, and the juſtifier of him that believeth in Jeſus.* Acts 14. 39. *By him all that believe are juſtified from all things, &c.*

Yet once more: If the Bible tell us this is ſaving faith, you upon examination, or others skilful in the work, help you to examine, and there you find that which agrees with that work mentioned in your Bible for ſaving faith, if you will yet deny that you have ſaving faith, or that you are a believer, *I* cannot ſee but that implicitely at leaſt you give the lye to your Bible; for that which your Bible ſayes is ſaving faith, you cannot deny but you have it, yet deny you have ſaving faith, or are a believer. Chriſtians ſhould be more careful in their denials.

Secondly, That which all Chriſtians are exhorted to, that is a duty belonging to all Chriſtians. Exhortation implies a duty: I ought to do what I am exhorted to: But all Chriſtians are exhorted, to be aſſured of their ſtate *in Faith*, *Union with Chriſt*, 2 Cor. 13. 5, *Effectual Calling and elation*, 2 Pet. 1. 10. Therefore ſuch Chriſtians, as the Queſtion ſpeaks of, are bound to conclude, and not left to their liberty, whether they will conclude or not, that

that Chriſt and pardon are theirs. This alſo to me is clear, that the Apoſtles giving ſuch charge and exhortations to all the *Corinthians*, and all the believing *Jews*, by their examination, ſelf-probation, diligence, to make ſure their calling, election, that Chriſt was in them, and they in the faith; the Apoſtles did not intend, that mens aſſurances could not be had but by abſolute promiſes, and ſuch as a Chriſtian did not think of before ſet home, or applyed by the Spirit in that way which ſome have found, or by revelations, ſecret whiſpers, or what ſome have mentioned; for ſelf-examinations, and proving of our ſelves, and our diligence, have no efficacy, or tendency, to produce ſuch an effect that comes that way: And it ſhould ſeem by them as if theſe evidences, or aſſurances (though much differing in their ſtrength and clearneſs) ſhould be more familiar with Chriſtians, though not alwayes alike, but depending upon our humble and reverent walking with God, and meet it is that it ſhould be ſo, that thoſe who would enjoy that comfort ſhould walk ſutably to it.

Object. *But my duty is terminated in my examination, proving of my ſelf, whether I conclude or not.*

Anſw. That is not true; you have not *proved your ſelf*, till you have concluded: What are you? Are you a believer or not? Are you in Chriſt or not? or is he in you, which is all one? This you muſt know and prove, this you are bound to, which muſt be by concluding upon your examination: for then hath a man performed his duty in examination, when he comes to the *end* of his examination: you are to examine and prove your ſelves to this end, to ſee whether you are not in the Faith, Chriſt in you, that you are called and choſen; now you have performed your duty, and not till now: We will ſuppoſe (as no doubt but there were ſuch amongſt them) there were ſome unbelievers and Chriſtleſs perſons amongſt the *Corinthians*, they were bound alſo to examine and prove them-

themſelves: now if theſe did not upon examination and proving themſelves, conclude themſelves to be unbelievers, and out of Chriſt, and now look out for ſound faith, and intereſt in Chriſt, theſe perſons did not anſwer their duty, nor perform what the exhortation called for, though they did examine: ſo on the other ſide, nor did the true believer anſwer his duty, till he concluded he was in the Faith, and Chriſt in him, that he was called and choſen.

Thirdly, If Chriſtians ought not to conclude their ſtate, according to the Queſtion, then examination were a vain thing, and Chriſtians called, and bound to that which is but a vain duty, for there is nothing comes of it. God hath given man a rational Soul, ſet up his candle and light within him, made able to reflect upon it ſelf, try and know what is in himſelf, it is able to draw Concluſions from Premiſes: hence when the Lord ſets him upon examination, he ſets him about a rational work, to which he hath fitted and enabled him. If by it he be able to ſee the *Minor* propoſition, convinced ſo as he dare not deny, but ſuch a work of faith (if this be true faith which you have opened, as I am ſure it is) I do feel in me, why then is he not as able, and ought he not to infer the Concluſion, and ſo perform the duty of examination, which is very profitable, and not vain as thoſe Chriſtians make it, who can come to the *Minor* propoſition, and cannot deny it, yet wave the Concluſion; when as examination reſpects the *Concluſion*, and hath not its ſcope and aim till it determines there.

Fourthly, Rejoycing in the Lord, thankfulneſs, and praiſe, are duties to which all Chriſtians are bound; the Scripture calls upon them in ſeveral places, to perform theſe duties. The drawing up this Concluſion upon the formentioned Premiſes, is that which is the ground of all theſe duties; when the Chriſtian can ſay, Chriſt is mine, my ſins are forgiven, God and I are reconciled, this Soul,

and only this Soul, is fitted indeed to perform theſe duties Let once a Chriſtian have his eyes opened to ſee, and Conſcience awakened to make him underſtand his miſery, let that man rejoyce in the Lord, let his mouth be filled with thanks and praiſe if he can, ſo long as he cannot tell but God is his enemy, and Chriſt a ſtranger to him; no ſinging of *Sions* Songs in *Babylon*, the Harps then hang upon the Willows. *Not yet in Hell*, this I acknowledge is matter of thankſgiving to a Chriſtian in this condition: but if you name all other things outward in this world, take other things, in Church, as Ordinances, Church-priviledges, theſe ſignifie nothing to him; Reprobates and Hypocrites have enough of theſe, ſuch whom God will never love; tell him of the Goſpel, a Redeemer manifeſted, precious Promiſes, the more is my torment, ſaith he, that there are ſuch things, and I have no part in them: Let him have what he will, he looks on all, unleſs God be my God, and Chriſt be my Chriſt, and *I* am his, but as huſks of mercies, and God hath but huſks of praiſes. If then Chriſtians be bound to theſe duties, then they are bound to this duty, which only qualifies them, makes them fit to perform them: now the man rejoyceth in God, now his high praiſes are in his mouth, now for any mercy outward, inward, he can give thanks, *I* have it in love, *I* have God and Chriſt in it; yea, now for the Rod, he can yet rejoyce in the Lord when under it, while he ſeeth it as in his Fathers hand, and knows he means him only good, Conſcience bearing him witneſs, that he hath not broken with God, to provoke his anger. What advantage this is to all the courſe of a Chriſtian, whether in *doing* or *ſuffering*, I do not inſtance; *I* name only ſuch as depend, if not wholly, yet chiefly, upon this.

To conclude then, ſince Chriſtians are not left to their liberty, to determine or not determine of their ſtates; certainly thoſe Chriſtians that upon ſerious examination of themſelves do endeavour: 1. *Obedientially*, to draw up the Concluſion, I ſay obedientially, in conſcience of the duty they

they owe to God; (as that perſon I mentioned before, who told her Miniſter on her death-bed, *I did believe, becauſe I dare do no other.*) 2. *Humbly*, in ſenſe of their own vileneſs, baſeneſs and unworthineſs; let the things be as great as they will, if God will be like himſelf in freely giving, and the Son in purchaſing great things, what is that to you. 3. *Thankfully*, wondering at, and admiring, as I am ſure you will wonder and admire at this Grace of his: thoſe Chriſtians, I ſay, that thus endeavour to draw up the Concluſion, they do quit themſelves more like Chriſtians, anſwer their duty, and ſhew a more humble Spirit, and reverent awe of God, than thoſe, who out of a pettiſh, froward and quarrelling kind of humour, ſet themſelves to oppoſe whatever the moſt judicious, experienced and godly Chriſtians can ſay for their eſtabliſhing and comfort.

Object. *The thing I am as willing to endeavour to do as you would have me: But what if I do conclude Chriſt is mine, and pardon is mine, and I ſhould be miſtaken, how then? How woful were my condition?*

Anſw. Firſt, All the Chriſtians in the world, that ever were or ſhall be, may make this Objection; ſo no Chriſtian ſhould ever have drawn up this Concluſion, *that Chriſt is mine, &c.*

Secondly, How did our Chriſtians in our Fathers times, when they taught them, that Faith was the particular perſwaſion and aſſurance that Chriſt is mine, that my ſins are forgiven? This Objection was as full againſt them as me: and as they apprehended Faith to be, no body ſhould have believed, if this Objection be ſufficient to keep them off.

Thirdly, Is it a duty or not? You are bidden to examine and prove your ſelf. To what end? Do but ſay that, and we ſhall know what to ſay to you: if a duty,

then you perform an Act of obedience, and say, were it not for obedience, Lord, I dare not do it; but since it is disobedience if I do not endeavour, I will then beg of thee, help me to draw up the Conclusion, that now I may be able to say, Christ is mine, and pardon is mine.

Fourthly, The consequences will prove whether a mistake or not: see how this works, if the heart by it be drawn forth in more love *to* God, joy *in* God, awful reverence *of* God, humble and holy walking *with* God, uprightness *for* God, stronger life of faith *upon* God, more quiet submission *under* God; I say, if these be the consequences, that the Conclusion drawn up works this way, fear no mistakes, all will do well in the conclusion.

Object. Since it is thus, *Tell me when may I truly conclude and say, Christ is mine, and pardon is mine? When may I apply the precious Promises that carry these rich benefits in them to my self, without deceiving my self?*

Answ. The Question is answered already, in what hath been said to that experience which we often find in Christians, scarce any thing more common; when as upon serious examination of themselves, or when others have helped them to clear out their work of faith, so as they dare not deny it, but stand convinced that God hath done it; whereas now they should conclude, then they are in a state of faith, that Christ is theirs, and pardon is theirs, because the Word of God saith so, which is the ground of the conclusion, yet they fly off and dare not conclude. But yet to give you another answer, and it shall be the same which Mr. *Shepherd* gives to a Question like it.

Sound Believer p. 211, 212. Quest. *When may a Christian take a Promise without presumption, as spoken to him, and given to him in particular?*

To

To this he anſwers: *The Rule is very ſweet but certain; when he takes all the Scripture, and embraceth it as ſpoken to him, he may then take any particular promiſe boldly; my meaning is, when a Chriſtian takes hold and wreſtles with God, for the accompliſhment of all the promiſes of the New Teſtament; when he ſets all the Commandements before him, as his Rule, and Compaſs, and Guide to walk after; when he applies all the threatnings to drive him nearer unto Chriſt, the end of them; this no Hypocrite can do; this the Saints ſhoul do, and by this may know when the Lord ſpeaks in any particular unto them;* Thus he.

This Rule is ſure, and will deceive no man, if he do not deceive himſelf in the application of the Rule; look you to that Chriſtian, and you have a full anſwer to your queſtion.

Object. *Is that part of his anſwer right, which teacheth Chriſtians to apply all the threatenings to drive them to Chriſt? Doth this agree with a true Chriſtian to be acted with* threatnings? *Is not this* ſlaviſh, *and unworthy of him who hath ever taſted of the love of God, that he muſt be driven to Chriſt, to duty, and taken off from ſin, by threatnings, fears of hell,* &c.

Anſw. His Anſwer ſtands right, no error in it: as for the Objection, it is that indeed which many Chriſtians ſuſpect themſelves by, they fear they are not right, and queſtion whether they may make uſe of ſuch Arguments: ſome Chriſtians cry it down very much, I have heard, as if it were not a principle or practiſe conſiſtent with Chriſtianity: therefore I will ſpeak a few words to it, and but briefly. And thus I paſs to ſome of thoſe things which cauſe trouble in the *converſation* of a Chriſtian conſtituted.

Here let us diſtinguiſh between a man, 1: Who is actually under theſe terrrors and fears of Hell, or other judgments, from an awakened Conſcience that laſheth him

him ſorely, under which fears the man is a meer *Paſſive*, they ariſe in him againſt his will, and are upon him againſt his will, ſhake them off as yet he cannot; and while he is under theſe, he dares not but perform duties, he dare not follow his luſts, or vain companions, being acted and moved from theſe fears he now lieth under, will he, nill he.

And *Secondly*, A man who is not actually under them, not a meer *Paſſive*, his conſcience doth not terrifie him as the other; but he as an *Active* or *Agent*, makes uſe of this Argument, *Hell*, *judgments*, and *wrath* of God to keep under that vile corrupt part which would be rebelling againſt God, and carrying on his Soul to ſin; alſo to rowze up his lazy heart to duty, and to preſs after Chriſt more, to get evidence of his intereſt in him: thus to be moved, and a man to endeavour to move and ſtir up himſelf to duty, to follow Chriſt, to keep down the rebellious riſings of a corrupt principle within him, is well conſiſtent with true Chriſtianity, and not unbecoming him who hath taſted of the love of God. This is,

Firſt, *Rational*: It agrees with ſound reaſon.
Secondly, *Scriptural*: It agrees with the holy Scriptures; and I hope this is enough.
I ſay it is *Rational*, and that upon theſe Grounds.

Firſt, Chriſtianity doth not at all deſtroy Reaſon, the faculties of man, as to their eſſence, are the ſame after Chriſt, union with him; which they were before he knew Chriſt: Now it is eſſential to the will, to be moved with *good* or *evil*; to chuſe good, to fly from evil: To have the will taken off from any thing becauſe there is great evil attends it, this is but rational, agreeing with man as man, eſpecially if the evil be infinitely greater than the good in that which it would chuſe; this is common in our practiſes every day, and we think him void of reaſon that doth not act thus: Sin moves a Chriſtian by ſome good

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it proffers. My Soul, take heed, ſaith the Chriſtian, what thou doeſt, how thou conſenteſt to this motion, for the wrath of God, hell and damnation attend this ſin, I charge thee meddle not with it, as thou dreadeſt and wouldeſt avoid the wrath of this terrible God. Is not this rational and becoming a Chriſtian? Is not hell, is not the wrath of God an evil for the will to fly from? I know there is another evil in the nature of ſin, and a Chriſtian can and doth make uſe of that alſo; there are likewiſe more Arguments, but a Chriſtian may make uſe of this alſo. Only (which I might have premiſed) I would not be underſtood, as if this were the *only* Argument of a Chriſtian, that kept him from ſin, or that moved him to duty. Nor 2. that this is *always* an Argument *actually* made uſe of, for ſo do not Chriſtians, it may be, a good while together; but I ſpeak of what a Chriſtian *may* make uſe of amongſt other Arguments, and ſometimes is forced to do, when no other Argument will prevail, againſt the imperious violent workings of ſome ſtrong corruptions, and glad if by any Arguments he can prevail; yea, what a tuſh ſoever you make at this, the Spirit of God muſt quicken this Argument, and ſet it home, elſe it will not do. It is well if all Arguments can prevail, well had it been for *David* and *Solomon*, if by Arguments from Hell they had been preſerved from their horrible falls, let theſe Chriſtians contemn it never ſo much.

Secondly, Self love is a principle implanted by God in nature: *Self-love* I know ſounds ill, but ſelf love regulated may be, yea, muſt be; *Thou ſhalt love thy neighbour as thy ſelf*, is the rule for, or ſum of the ſecond Table. I muſt love my Neighbour, I am bound to that, you ſay: But how muſt I love him? *As thy ſelf*; as thou loveſt and ſhould love thy ſelf, ſo love thy Neighbour: Then ſurely I am bound to love my ſelf, as well as I am bound to love my Neighbour, for my *ſelf-love* is the example, or rule, to inform me how I muſt love my Neighbour; when I ſee my Neighbour about to commit ſin, or that lives in ſin, I

may

him ſorely, under which fears the man is a meer *Paſſive*, they ariſe in him againſt his will, and are upon him againſt his will, ſhake them off as yet he cannot; and while he is under theſe, he dares not but perform duties, he dare not follow his luſts, or vain companions, being acted and moved from theſe fears he now lieth under, will he, nill he.

And *Secondly*, A man who is not actually under them, not a meer *Paſſive*, his conſcience doth not terrifie him as the other; but he as an *Active* or *Agent*, makes uſe of this Argument, *Hell*, *judgments*, and *wrath* of God to keep under that vile corrupt part which would be rebelling againſt God, and carrying on his Soul to ſin; alſo to rowze up his lazy heart to duty, and to preſs after Chriſt more, to get evidence of his intereſt in him: thus to be moved, and a man to endeavour to move and ſtir up himſelf to duty, to follow Chriſt, to keep down the rebellious riſings of a corrupt principle within him, is well conſiſtent with true Chriſtianity, and not unbecoming him who hath taſted of the love of God. This is,

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may lawfully dehort him from ſin, from this Argument of hell, the wrath of God; as he loves his own Soul, take heed of this courſe, for it will bring the wrath of God upon him, and lay him in hell; this is but rational, who can ſay the contrary, to move him from ſelf-love: Surely the ſame may I apply to my ſelf, from that love which I owe my ſelf: I ſin if I do not love my ſelf.

Thirdly, Though this Argument from Hell be ſervile, looks ſomething like a ſlaviſh temper, yet the principle which makes a Chriſtian to uſe it may be, and moſt what is, Love: Thus the love I owe to God, to Chriſt, and to an obedient converſation before him, that I may not diſpleaſe him, makes me improve all Arguments, whereby I may keep my heart in the wayes of God, and keep out all ſin, that it may not come in to diſpleaſe him: As then I uſe other Arguments, ſo I uſe this alſo, any rational Argument, that may have a prevalency upon my heart, that I may walk in thoſe wayes, and pleaſe that God whom I love.

Fourthly, It is conſiſtent with a child-like temper, to fear his Fathers rod, and tremble at his Fathers wrath, yea, and to take heed of doing that which may diſpleaſe his Father, and provoke his anger ſo as to uſe the rod; he may be a loving Child to his Father notwithſtanding this; and doubtleſs it may as well ſtand with a Chriſtian ſpirit and temper, thus to be afraid of the wrath of God, and by it to be deterred from ſin: that baſe nature that as yet is not ſanctified (as we are but in part here (whatever *Caſtellio* ſaith) had need have this dreadful rod held over it, to keep it under. If then it be *rational*, then it may well conſiſt with Chriſtianity, for all Gods wayes are rational; what is irrational, or contrary to ſound reaſon, cannot be imputed to his wayes, which we are called to walk in.

Fifthly,

Fifthly, *Adam* in his pure eſtate was moved to obedience from a threat; of which more by and by.

Secondly, It is *Scriptural*: and if it agrees with Scripture, we little weigh what men, yea what Chriſtians, ſay to the contrary.

Firſt, Chriſt himſelf (we need no better warrant) moveth with this Argument; but whom doth he move? *Luke* 12. 4. *I ſay unto you, my friends*, Chriſt is moving of his *friends*, (*I call you not ſervants*, &c. *but I have called you friends*, John 15. 15.) be ſure Chriſt will not move ſuch with any Argument but what is conſiſtent with, and worthy of his *friends*; *I will forewarn you whom you ſhall fear*; *Fear him*, *which after he hath killed hath power to caſt into hell*: But will this Argument become a friend? He repeats it, *Yea I ſay unto you*, (not only to others that are but ſervants, but *you, my friends*) *fear him*, ver. 5. So *Matth.* 10. 28. I know the diſtinction of puniſhment into *pœna damni*, and *pœna ſenſus*, is very true and Scriptural; and though ſome apply it here, that the *puniſhment of loſs*, in hell, the loſs of Gods face and favour, viſion of him, which is the chiefeſt part of hell, may well be feared, and is conſiſtent with the higheſt degree of love, and that is principally here meant; be it ſo, yet it is not *only* meant; for Chriſt maketh no ſuch diſtinction here, but *hell* is it which he mentions, and ſhews it conſiſtent with his Diſciples, his *friends* (not *Judas* only) and if with them, then with any Chriſtians to fear him, who caſts into hell, and by this to be preſerved from the ſlaviſh fear of men in doing their duty.

Again, that Argument wherewith Chriſt moveth his Diſciples (for to them he ſpeaks, *Matth.* 16. 24. after he had given that ſharp rebuke to *Peter*) to *ſelf-denial*, and *taking up the croſs*, is in a manner the ſame; for it is the *loſs of their Souls*, ver. 25, 26.

Secondly, The Apoſtles moved with the ſame Argu-

ment, *Heb.* 12.28,29. To whom doth the Apoſtle ſpeak? *To thoſe that receive a Kingdom.* What duty doth he call them to? *Let us have grace, whereby we may ſerve God acceptably with reverence and godly fear.* But with what Argument will the Apoſtle move theſe Chriſtians to this duty (which is a large duty comprehending all)? *For, our God is a conſuming fire.* Our God from whom we receive this Kingdom he is thus, therefore look to your *God as a conſuming fire*, is an Argument for thoſe who receive a Kingdom to make uſe of, to hold their hearts in a reverent frame of obedience towards God all their dayes.

Thus the Apoſtle *Paul*, *Epheſ.* 5. 6. and *Col.* 3. 6. he is dehorting of *dear children*, ver. 1. and thoſe *who are riſen with Chriſt*, from ſeveral luſts, ſenſual and ſpiritual: and this Motive he uſeth to urge his dehortation, *That for theſe things the wrath of God cometh upon the children of diſobedience.* Upon which words *Bodius* ſaith thus, *Although Arguments*, à dextris, *ſuch as have an attractive power, ſweet and alluring, ſhould be ſufficient to make believers and regenerate perſons to avoid any ſin; yet ſuch is that corruption that lieth in us, like fire raked up in aſhes, ready upon the blowing of temptations to break out. Such are the allurements and provocations which we meet with in the world amongſt thoſe with whom we live. Such are the ſubtle reaſonings of our carnal hearts, and wiles of Satan*, &c. *that we have need not only of thoſe ſweet Arguments by which we are allured*, ſed & βιαστὰς ac terrificis illis, *but alſo thoſe violent and terrifying Arguments by which we may in a manner be compelled to our duty.*

To the ſame purpoſe ſpeaketh the Apoſtle *Peter*, 1 *Peter* 1. 17. *And if ye call on the Father, who without reſpect of perſons judgeth according to every mans work, paſs the time of your ſojourning here in fear.* Believers, regenerate perſons, as he calls thoſe, *ver.* 3. are exhorted to paſs the time of their ſojourning here, even all their life time *in fear*: But what cauſeth this fear? The conſideration that he whom they call on, and call Father, is a *Judge*, and will judge

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Thirdly, Holy men in Scripture have been moved with this Argument, they dare not meddle with ſin: *Job* 31.23. giving an account of this carriage towards the poor, the fatherleſs, &c. he dared not to injure them, or deny them what was neceſſary, and what was his duty to perform: What moved this upright, God-fearing-man? *For deſtruction from God was a terrour to me, and by reaſon of his highneſs I could not endure:* Yet *Job* was one who knew his ſtate to be ſound and ſafe, that his Redeemer lived, and that he ſhould ſee him, &c. Though that of *David*, *Pſal.* 119.120. be ſpoken in reference to the judgments of God, how he deals with the wicked, yet it may very well be brought to prove what I am upon; *My fleſh trembleth for fear of thee, and I am afraid of thy judgments.* Before *David* before ſpake of love, in this verſe of fear. *Though theſe affections differ much*, ſaith *Calvin* on the words, *yet if we conſider well, by what rudiments God brings us to the reverence of his Law, we ſhall ſee they do well agree: Neither is the mortification of the fleſh a thing ſo eaſie that a man will conſent unto it, unleſs he be compelled by violent means*, &c.

If the judgments we ſee here executed have ſuch an effect, then what we know are coming, the eternal judgments, ſhould much more cauſe this trembling, and be a means to keep us from thoſe ſins which cauſe theſe judgments. *Habakkuk* chap. 3. 16. *trembles, lips quiver, rottenneſs enters into his bones*, &c. The threats which he heard, *ver.* 2. cauſed this, and made him lay in afore-hand, though a man of ſuch faith as few of theſe have, I doubt, who do ſlight this Argument: *ver.* 17, 18. *Noah is moved with fear*, Heb. 11.7. and prepares an Ark. If holy men were ſo ſtruck, ſo awed with theſe judgments, did they make light, do we think, of thoſe eternal judgments?

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Bodius conceives, that though *Paul* was a man acted with love as much as any man, *For the love of Chriſt conſtrained him*, 2 *Cor.* 5. 15. yet in the ſame Chapter, ver. 10. having ſpoken of our *appearing before the Judgment-ſeat of Chriſt*, &c. *Knowing the terrour of the Lord*, ver. 11. That terrour of the Lord did move him, not only to labour to perſwade men, to help ſave others from the dreadful judgment coming, *But it did move him alſo to run the race ſet before him conſtantly.* Surely he that thought it an Argument to move other Chriſtians, did make uſe of it himſelf. I ſhall add no more to this Queſtion, but ſay, it were well if ſome, who talk altogether of love, had not loſt (if ever they had it) Gods fear.

By the Anſwer to this Queſtion we may a little call into queſtion, that high Divinity which many have publiſhed, yea, and given it for a note of a true and ſound Chriſtian, of one who is a Son, and not a Slave, *viz. for a man to worſhip and ſerve God for the love of himſelf, though there were neither Hell to puniſh, nor Heaven to reward.* I meet with this Divinity in ſeveral perſons, I ſhall name but three. *Clemens Alex. Strom.* l. 4. hath many lines to this purpoſe: of our late Divines, *Calonius*, an angry *Lutheran*, but for whoſe labours againſt the Socinians, and that particular piece of *Crellius de Deo uno patre*, I bleſs God. He anſwered *Schmalrius* (that groſs Heretick) well enough, and might have anſwered him full enough, though he had not added this note of diſtinction between *Servants* and *Sons*. *Servants, or Mercenaries, worſhip God for reward, or fear of puniſhment:* (if theſe be all the motives, they are Servants and Mercenaries indeed) *Sons from the meer ſtudy of the glory of God, ſo that if there were neither reward nor puniſhment, neither heaven nor hell, nevertheleſs for the praiſe of God alone, they would conſecrate and give themſelves up to the worſhip of God.* This I hope agrees with the Scripture, but not one that he names. I care the leſs than for theſe two, for no Scripture quoted by either of them to prove it: but there is a third perſon who moves me more than theſe: As for *Calonius*, I only ſay

p. 532. *Theolog. natur & revelat.* p. 578.

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to him, what I find him frequently alledging againſt us, and ſome who are truly Hereticks, and it ſtands in the front of his Anſwers, *This is* ἀγεγραπται, *and we muſt not be wiſe above that which is written.* I am ſure though this Divinity be written in *Calonius*, *Clem. Alex.* and others, yet it is not written by the Prophets or the Apoſtles, we ſhall fear the leſs: but the other perſon is our learned and holy *Perkins*, whom I much value; and that he hath put it down for a Catechetical head, ſuppoſing this to be a fundamental truth; this is more than the other: about the end of his *fourth* principle the queſtion is moved. 1 Cor. 4. 6. So he reads the words.

Queſt. *What followeth if in any temptation he be overcome, and through infirmity fall?*

Anſw. *After a while there will ariſe a godly ſorrow, which is, when a man is grieved* for no other cauſe in the world, *but for this* only, *that by his ſin he hath diſpleaſed God, who hath been to him a moſt merciful and loving Father.* 2 Cor. 7.8,9. Matth. 26.75.

Queſt. *What ſign is there of this ſorrow?*

Anſw. *The true ſign of it is this, when a man can be grieved for the very diſobedience of God in his evil word or deed, though he ſhould never be puniſhed, and though there were neither Heaven nor Hell.* 1 Pet. 2:19.

By theſe men Chriſtians are put to try their Sonſhip, whether Sons, or Slaves; alſo to try their repentance and godly ſorrow; here is the *only cauſe* and the *true ſign* ſet down, whereby they muſt try themſelves; you repent, you are ſorrowful for offending of God; you worſhip him, you ſerve him, though there were *neither Heaven nor Hell*: give in your anſwers Chriſtians, you are ſure thus it is with you, and you can truſt your hearts, that they ſay true, if they do ſay as theſe Divines have ſaid before. Calonius *to prove his Aſſertion brings in* Antigonus *his judgment, who taught his Scholars this kind of Divinity; and tells us out of* Menaſſe Ben Iſrael, *that* Zadok *and* Baytos, *two of* Antigonus *Scholars, did miſinterpret their Maſters Doctrine, as if their*

Maſter

Maſter denied any other life after this, and from thence took occaſion to deny the immortality of the Soul, and from this Zadok *roſe the Hereſie and Sect of the Sadduces*; thus he: Of theſe Sadduces we read often in the Goſpels, and in *Acts* 23. 8. *The Sadduces ſay there is no Reſurrection, neither Angel, nor Spirit.* Were there neither reward nor puniſhment, Hell nor Heaven, I believe the number of Sons, and ſuch Penitents, would be but very few. Sadduces would not be eſteemed Hereticks. Such Doctrine would produce, if not vile Hereſies, yet vile practiſes.

This Doctrine turns out all the *Promiſes*, and all the *Threatnings* out of the Bible, as to Believers, and ſets up ſuch Divinity as came not into the thoughts of God to declare to the Sons of men. Strange, that when man was in his pure eſtate, no ſin yet had crept into his Soul, yet then when God gives him a Commandment to obey, he, to keep man to obedience, adds this threat, *Thou ſhalt dye.* And that now when ſin hath got in, and hath ſtill ſuch a hold even in thoſe who are regenerate, Sons, and do truly repent, and beſides ſin dwelling in them, live amongſt ſuch varieties of temptations to draw forth ſin which *Adam* never had, that now perſons muſt be put to try their Sonſhip and godly ſorrow by this, that though there were neither Hell nor Heaven, yet they would ſerve God and repent, is very ſtrange. Yet farther to anſwer theſe worthy men.

Firſt, I grant that the true Children of God do walk with God, they do ſerve him, worſhip him, they do repent when they fall, without being moved with Arguments from Hell or Heaven being actually in their thoughts; the excellency of God and Chriſt, the love they bear to him, the content they have and find in pleaſing of him, the beauty they ſee in a conformity to his holy Will and bleſſed Image, carries them on, without having Heaven or Hell, reward or puniſhment, actually in their eye, but what my vile heart would do if there were neither Heaven nor Hell, reward nor puniſhment (as theſe men ſay) I cannot

not tell that: what *Calonius* and holy *Perkins* found in their hearts I know not; but I am ſure many find their hearts ſo vile, ſo out of frame many times, that let them uſe all Arguments, from the right hand and left, unleſs the Spirit of God comes in and quickens them, and puts to his power, they will not all do to keep the vile heart in the path of Gods Commandements.

Secondly, I grant that is a *true ſign*, as Mr. *Perkins* ſaith, if perſons do as he ſayes in their godly ſorrow; but if there be no other ſign but this, and as he ſaith, for *no other cauſe but this only*, then I know not how we ſhall be ſure of our repentance, or Sonſhip, until I ſaw and were ſure there were neither Heaven nor Hell, and then ſaw what my heart would do; whatever it may ſay now it would do, I dare not truſt it.

Thirdly, The *only cauſe*, ſaith Mr. *Perkins*, is this, *Becauſe by his ſin he hath diſpleaſed God, who hath been to him a moſt merciful and loving Father.* Very good: Wherein did God ſhew himſelf to be ſo *merciful* and *loving?* Was it not in delivering him from the *miſery* (for *mercy* alwayes ſuppoſe *miſery*) he had brought himſelf into? And is not guilt, hell, and damnation, a part of that miſery? It ſeems then the man being delivered from hell, calls God his loving and merciful Father, for redeeming his Soul from death; and from this love and mercy of God to him, if he offends, he mourns and grieves, and would do though there were no hell; and by this judge his ſtate: But had God been looked upon ſo merciful and loving if he had not delivered him from Hell, and given him a Title to Heaven? I doubt not: So that when a man is ſure of deliverance from the one, and Title to the other, now he repents and ſerves God, though there were neither one nor the other: This is the Divinity I cannot underſtand.

As to the Texts Mr. *Perkins* quotes to prove his Doctrine: that of 2 *Cor.* 7. 8, 9. it proves not at all his point,

point, it mentions *godly ſorrow* indeed, but what was the *only* cauſe of it, it treats not of; it doth not ſay the *Corinthians* were ſo ſorrowful though there were neither Hell nor Heaven: Nay, in the *fear* which it wrought, *ver.* 11. I do not know how Mr. *Perkins* will prove, that the thoughts of the wrath of God, of Hell, might not be ſome inducement to that *fear*.

As to *Peter*'s bitter weeping, *Matth.* 26. 75. which is his next, it proves no more than what I yielded at firſt: the look of a gracious Saviour upon unkind *Peter*, who had boaſted ſo before that he would dye with him, and not deny him, but now deals with him after this manner, this breaks *Peter*'s heart; this argues that unkind dealing againſt love manifeſted, breaks a heart, and nothing like it: But ſtill in what is this love manifeſted? *John* 6. 68. *Peter* knew, *Thou haſt the words of eternal life; the Chriſt*, the Saviour: had there been neither Heaven nor Hell, I queſtion whether *Peter* would have *left all, and followed him*.

As to 1 *Peter* 2. 19. the only Text he quotes for his ſecond Anſwer; the Apoſtle exhorts Servants to be ſubject to their Maſters though froward; his reaſon, *For this is thank worthy, if a man for Conſcience towards God endure grief ſuffering wrongfully*. By *Conſcience* here is meant no other but that good Conſcience before God, which makes Chriſtian Servants ſollicitouſly careful, leſt by their diſobedient and rebellious carriages againſt their Maſters, they ſhould offend God, who had given command to Servants, to be obedient and ſubject to their Maſters: but as the Lord had given command to Servants, ſo he promiſes them upon obedience, *That of the Lord ye ſhall receive the reward of the inheritance*: but on the contrary threatens them, *But he that doth wrong, ſhall receive for the wrong which he hath done*, *Col.* 3. 24, 25. So *Epheſ.* 6. 8. another promiſe is made to them: Doth this Text prove, that Servants, becauſe of the duty they owe to God, ſhould and do give obedience to Maſters, though there be neither reward nor puniſhment, Hell nor Heaven? I ſee nothing in the Text like

like it. And theſe are all the Scriptures brought for this high Doctrine.

On the contrary, how eaſie it were to give examples out of the Scripture of thoſe, whom neither *Antigonus*, *Clem. Alex.* *Calonius*, nor any other ſhall deny, were Sons, and eminent ones alſo, who were moved with the *reward*, with heaven, and glory coming; but theſe are known to any who are acquainted with the Scriptures. I never dared to preach ſuch Doctrine, or put perſons upon theſe trials, leſt in ſo doing *I* ſhould reflect upon the infinite Wiſdom of God, as if he were not wiſe enough to know how to govern his Rational Creature. It is true, from that abſolute Right he hath over us in our Creation, he may give us a Law, and require obedience without making any promiſe of reward to encourage to obedience, and his Majeſty deſerves it: but his deſign was to exalt his Love, Grace, Mercy, Faithfulneſs, Truth and Goodneſs, which are excellent perfections in God, as well as Soveraignty and Holineſs: therefore he is pleaſed to invite us, allure us to obedience, by promiſes of great reward, reward like a God; he deters us from diſobedience by terrible threats (thereby making way for the clearing of his Juſtice.) This is the method his Wiſdom thinks meet to take in governing men. Now we muſt teach men, that thoſe who are moved with ſuch rewards, promiſes, puniſhments, threats, as the Soveraign wiſdom thinks meet to govern his Creatures by, theſe are *Mercenaries*, *Slaves*, but they who ſerve him, though there were none of all theſe, neither Heaven nor Hell, theſe are *Sons*: Should I have taught people thus, if any one had told me, *I* dealt boldly with Gods government of his Creature, *I* could not have told how to have defended my ſelf againſt it. Though *I* do ſay, and bleſſed be God we know it, that Gods people are not driven on alwayes with actual thoughts of Hell and threats; nor are they drawn on alwayes with actual thoughts of that glory God hath promiſed and prepared; but the reverence they bear to his Majeſty, the pleaſure that lyeth in obedience and commu-

nion with him: the love they bear to him and to the Lamb, theſe are the principles which move and act, yet not without the other, implyed, and lying at the bottom, though they be not diſtinctly minded at all times: neither can I tell how to free it altogether from ſome kind of abſurdity, to ſay, that God having been a moſt merciful and loving Father to me, ſhould be the only cauſe of my repentance and godly ſorrow, though there were neither Heaven nor Hell; and yet if we ſearch into it, therefore is God a moſt merciful loving Father, becauſe he hath delivered me from guilt and hell, and hath brought me into a ſtate of Sonſhip (he being my Father) and ſo hath given me a title to an inheritance in heaven.

Thus Chriſtian I have done with that which I intended, in giving you a deſcription of a real Chriſtian, without any high ſtrains, or new notions, and endeavouring to take off what hath cauſed trouble to my ſelf, and others, which I found in thoſe whom I do highly reverence: *ſoundneſs* in the work I have ever deſired, ſince I grew acquainted with the vileneſs of my own heart; but curſtneſs, ſharpneſs, ſtumbling work, to cauſe troubles, fears, ſinkings, in poor Chriſtians that were ſincere, and did preſs after ſincerity, I could never endure. How theſe real Chriſtians ſhould walk, I need ſay nothing, they have their Rule before them, and ſo many excellent practical books are written for the ordering of Chriſtians converſations, that I think no more can be ſaid, or need to be ſaid, if what is already ſaid were well applied and improved: would but theſe worthy men be pleaſed well to weigh all they write, what men of eminent parts and grace write, it paſſeth for currant with poor Chriſtians, that it is all the Command of God, if it doth concern duty to be done, which right Chriſtians oftentimes more mind than any thing that concerns their comfort, and if they cannot come up to anſwer that duty, preſently they are but hypocrites, and never knew a ſound work of converſion. It is an eaſie matter for men of vaſt abilities, large affections, who have received

ceived a *Benjamins* meſs from Chriſt, influenced from him daily, and poſſibly never knew what it was to lye groaning ten or twenty years under the burden of ſtrong corruptions, and combating with their diſcontented ſpirits, riſing from debts, long ſickneſs and pains, poverty, cold, hunger, unequal yoaks, debaſements from a higher condition of life, *I* ſay, it may be eaſie for ſuch men to write ſyſtems of practical Divinity, how Chriſtians ſhould walk in their converſations, and becauſe they can reach them, think others muſt too.

But two things *I* ſhould requeſt of theſe worthy men, whoſe perſons *I* cannot but honour, and their works *I* muſt highly commend, for the ſcope they aim at is very high and honourable, they endeavouring to wind up Chriſtians to a high ſtrain of godlineſs (*I* mean ſome yet living.)

Firſt, That though there are in theſe dayes in *England* a company of as proud, high flown, ſelf-conceited Profeſſors, blown up with the apprehenſions of their own abilities, as ever *England* bare, nay, never the like, and ſo theſe have need of a rowzing and ſharp Pen; yet remember there are alſo a company of poor, trembling, laden Chriſtians, ſitting in darkneſs; others with the conflicts they have with long and ſtrong temptations from within, from without, are almoſt quite diſcouraged, and beaten out of all hopes; what the Word commands us to preach and write we muſt do ſo, let ſin, corruptions, diſcontents, *&c.* have no better language than the Word gives them; lay on duty, preſs to duty, we crave no favour here; only let us preach and write as thoſe that feel the burdens of tempted Souls, [*The Ladies hand doth well with the Lyons heart in a Chirurgeon*] it is an eaſe to a laden Chriſtian, worrried with his temptations, (let them riſe whence they will) when he hears a man preach, or reads an Author, that ſpeaks with ſome compaſſion, as one that felt in his own experience what it is to be under temptations; reprove

the ſin as much as you will, but pity the Chriſtian who is conflicting againſt it, and cannot get victory. Some Miniſters (*I* know it, for they have ſaid it) never had ſo much as a temptation to that corruption, which others for twenty, yea, thirty years, have continually been aſſaulted with, hath made them *ſpend their dayes with grief, and years with ſighing*, as *David* ſaith, *Pſal.* 31.10. It is true, *I* can conceive what a terrible pain he muſt ſuffer, who hath a great ragged ſtone crowding from the Kidney, through the Ureter into the Bladder, but yet *I* cannot tell what it is like him who feels it. Miniſters, and other Chriſtians, may think that ſuch or ſuch corruptions and temptations are ſtrong (yet *I* obſerve ſome have not ſo much judgment) but no man knows what they are, as thoſe who lye under them, thoſe who feel them, and are combating with them. Of all Chriſtians, give me the *tempted Chriſtian*; thoſe who have experienced all kind of temptations. Some men, their infirm bodies, their conſtitutions and imployments, take them off from ſome violent corruptions and temptations, that other mens bodies, conſtitutions and imployments expoſe them to: let me hear and read theſe latter ſort preach and write of ſuch corruptions and temptations. Some men have their comfortable yoak-fellows, their Creature-comforts about them, health, and if ſickly, yet they have attendances, and all things that may help to ſupport them; they are in the ſame ſtation that ever they were, they owe nothing. Other perſons have their unequal yoak-fellows croſs and wretched, it may be much pain, and ſickneſs, and poverty added to it, were aloft, now are low, were full, now empty, the Creditor calls, writes for debts to be paid, the man would fain pay, would not diſhonour his Profeſſion, but hath not enough to pay, by many pounds worſe than naught: let me hear and read theſe latter ſort of men preach and write of Chriſtian chearfulneſs, heavenly mindedneſs, and contentation in all conditions: yet here alſo may be a great difference, for God may give in that to one, that he doth not to another; and beſides, the condition of one

one Chriſtian may be very different; ſome it may be alwayes poor, and to him it is nothing ſo hard to walk comfortably under it. *I* knew one good old Chriſtian, one going to ſee him, found him roaſting two Crabs, a piece of brown bread, and a pot of water, this was his Supper, and he chearful; this was very good, but he was alwayes low. A Miniſter *I* knew, who having kept a Faſt with another Miniſter, at night for his Supper had only a Pudding of meal and water, a meſs of plain grewel, his drink a little changed from water, this was his Supper; the good man found it a hard matter to be contented, the other Miniſter had his good things to refreſh him. Another Miniſter inviting me to dinner, we had a dry Pudding, as the other Miniſter, and ſalt fiſh, (not like your *London* fiſh) only we had muſtard, and here (ſaid the good man) we are better on it than Chriſt was, for though we read he eat fiſh, yet we read not of any ſawce he had, and we have muſtard to our dry fiſh; our drink was good *Adam*'s Ale, ſpring water, this was our dinner, and well content. God can give in if he pleaſe: Now though Miniſters muſt preach of contentation in all conditions, yet *I* had rather hear theſe Miniſters preach, and read their books about contentation, than thoſe who know nothing of theſe temptations. It was a good ſpeech of a gracious woman to an eminent Chriſtian, who told me of it; ſhe was under a hedge picking up ſticks in a cold morning (as *I* remember) the man paſſing by, and ſpeaking to her, calling him by his name, ſaid ſhe, *O pray, that God would ſave you out of ſtraits.* You Chriſtians, who ſet by your warm fires, think of theſe Chriſtians, let not Miniſters or others reprove or rebuke too ſharply poor Chriſtians under theſe temptations, though they do not quit themſelves as they ſhould do.

The *ſecond* thing *I* ſhould requeſt of theſe Worthies is this, that what duties they urge upon Chriſtians, and in ſuch a manner, that you do as it were make them no Chriſtians, if they anſwer them not: if you will make what

you.

you ſay a true diſtinguiſhing note between ſound and unſound Chriſtians, then put ſuch Texts of Scripture to prove the duty you urge to, and that for the performance of it in ſuch a manner as you urge, that you are ſure will carry it: make it clear from the Scriptures you quote, that this *as* you preach and write is the Command of God. *I* deny not but the things are *very good*, that *I* read in the excellent works of ſome men, if Chriſtians can reach them, but are they abſolutely neceſſary, that if a Chriſtian reach them not, he is not a *good* Chriſtian? *I* wiſh *I* had ſeen clear Scriptures for ſome things *I* read, and preſſed with vehemency of Spirit. If *I* meet with a particular practiſe of one Saint in the Scripture, ſhall *I* preſently take that Scripture, and make it a ground, to preach that *all* Chriſtians are bound to that practiſe? *David* ſaith, *Pſal.* 119. 148. *Mine eyes prevent the night watches, that I might meditate in thy Word:* That is, ſaith *Piſcator*, *Expergiſcor ante excubias.* The Comment that goeth under the name of *Jerom* thus gloſſeth, *Non eum lux ſoporatum reperit, ſed vigilantem ſtrenuè: & circa divina eloquia oculorum ſpiritualium intentione meditantem. Diodati* thus, *I have awaked of my ſelf in the night, before I have been called upon by the watchmen*, &c. Shall we hence gather, that all Chriſtians are bound to awake before day-light, to break their reſt, that they may meditate in Gods Word? Some Chriſtians indeed have had ſuch Meditations upon it, that they were bound to it, becauſe *David* did it, and it hath cauſed trouble to their ſpirits: What work would this make amongſt Chriſtians, ſome through their cold and moiſt brains, others through hard labour, others who find ſuch want of ſleep, eſteem it for ſuch a common mercy if they can get it, their heads fit for nothing if they want it. Being once in company with an eminent Divine, and the beſt Caſuiſt that ever *I* met with, he put a queſtion to us (there being ſeveral preſent) about the performance of a Chriſtian duty; as *I* remember, he told us the Queſtion was ſent from ſome forreign Divines to be reſolved from the Scripture: the duty is practiſed

practiſed by moſt (at leaſt true) Chriſtians (*I* believe) in *England*, which might occaſion the ſending of the Queſtion hither, ſuppoſing that Miniſters did preach it as the duty to which Chriſtians are bound, and *I* think they do ſo: What the Queſtion was *I* will not ſet down, leſt any ſhould take advantage by it: *I* meet with a reverend Author, who hath preſſed Chriſtians with much vehemency unto *meditation* in ſuch a manner as he ſets down, who hath cenſured ſuch men for *ridiculous* perſons who move ſuch a Queſtion; his Book was publiſhed before the Queſtion was ſent: if they be ridiculous perſons, let them anſwer for themſelves: but as to the queſtion, ſaid this Divine, my practiſe *hath* been, *is*, and *I* am reſolved ever *ſhall* be according to the Queſtion: but if you urge this for a duty to which all Chriſtians are bound, that they muſt *thus* perform it, give your Texts of Scripture: We that were preſent thought, that Scriptures might be eaſily produced, and did ſo; but upon ſerious examining of them, we were convinced, they were not clear enough to bind the practiſe as a duty incumbent upon Chriſtians, as the queſtion was propounded: yet for my part, as he ſaid, it hath been, is, and ſhall be ſtill my practiſe; withall *I* called to mind, that my own Father, during the time I lived with him (unleſs it were on the Lords day) did not perform the duty, what he did after *I* cannot well tell; but yet he was a man who kept his ſecret communion with God, had a heart for God, and tongue for God (as ſometimes being a Gown-man in a Corporation, he had occaſion to appear for God) while he lived in the world, was above the world; when he came to leave the world, he would ſeveral times ſend up ſhort prayers to his Father, When wilt thou ſend thy Servant to fetch me home? With a ſmiling countenance he entertained Death, having ſome fore-taſtes of what he was going to poſſeſs, by that expreſſion of his, I ſhall have as much glory as ever I can bear. When he was dead, his Miniſter, who wrote to us the news of his death, ſaid this of him, *He lived much deſired, he died much mourned for:* Yet this my godly Father would ſcarcely

be

be eſteemed for a ſerious Chriſtian by ſome, for not performing that duty according to the queſtion, though, I ſuppoſe, a year or two before his death he did take it up, but then I was far diſtant from him. This is that which I aim at in this example, that when we urge duties upon Chriſtians, *ſo* to be performed, and upon the performance of them after the manner we ſet down, or non performance, we will conclude them ſound or unſound, ſerious or ſlight Chriſtians, let us be ſure to give clear Texts that prove, God commanding the duty in that manner as we lay it down, and urge Chriſtians to the performance of it.

I grant *Meditation* is a duty that all Chriſtians (adult) are bound unto; yea, ſo much a duty, that I know not how a perſon adult can be a Chriſtian without it. I know not how a Chriſtian can order his converſation without meditation, how he can examine himſelf without meditation, how he can improve the Sermons he hears, and Books he reads without ſome meditation; but the queſtion is for *ſuch* meditation, ſet down after ſuch a *mode*, viz. *That every day as duly as we pray, ſo we ſet apart an hour or half hour for the duty of meditation, and more eſpecially in meditating of the Joyes of Heaven, and making it for that time our whole work, and intermix other matters with it no more than we would do with prayer.* This I ſee is the meditation ſtrongly urged upon Chriſtians, a duty very hard I am ſure, and if our ſalvation lye upon this being performed after this manner as this learned and reverend Author hath ſet down, then moſt Chriſtians that I meet with, forty to one, and thoſe whom I eſteem good Chriſtians, muſt never come at Heaven, but muſt to that dark place. If I ſhould humbly deſire a Text or two from holy Writ, to prove, that is the meditation that God requires of Chriſtians; if the reverend Author will anſwer me, it is a ridiculous queſtion, as he hath ſaid in another caſe, I muſt be ſilent.

For

For the object of this meditation, the *Joyes of Heaven*; it muſt be ſuppoſed as they muſt have a Title to Heaven, ſo they muſt know, and be aſſured of their Title to Heaven; there muſt be no dark Cloud between them and Heaven, but all clear, who thus can daily have their meditations fixed upon *Heavens joyes*, for one hour or half an hour together, without any other thoughts intermixing themſelves: of this number I believe there are not half the Chriſtians in *England*. *Heavens Joyes?* Good Lord, ſay many poor Chriſtians! we meditate more upon *Hells ſorrows* than *Heavens joyes*, while we lye under the ſenſe of our guilt and damned eſtate, and though we pray and follow after God (we think) yet we can hear no good word from God, we can apprehend nothing but anger, no peace, this ſinks our hearts. Others, they have ſo much to do with the Hell of corruption they feel in their hearts, and the daily conflicts they have with their luſts riſing from thence, which doth ſo preſs them down with ſinking diſcouragements, the ſeventh year, and ſeventh again, have not been a year of releaſe to them, that the Joyes of Heaven little affect them: What tell you me of Heaven, ſaith this perſon? tell me of redemption applyed, let me know Chriſt and him crucified experimentally, let me feel and find a hard heart ſoftened, a proud heart humbled, a filthy heart cleanſed, a froward heart meekened, a ſlight heart awed with the reverence of God, an hypocritical heart made upright, a dead heart quickened, a heart enſlaved to, and bewitched with the Creature, ſet above the Creature; let me feel my Bible, the things we talk of, written upon the fleſhy tables of my heart, this would be joy, a heaven to me.

This would ſecure me in two things.

Firſt, That there is a Heaven, which the Atheiſtical thoughts of my heart ſometimes would queſtion.

Secondly, That I have a title to it.

Miniſters may teach Chriſtians what objects they ſhould meditate upon, but the thoughts of Chriſtians will run there where they are moſt pinched. Other Chriſtians if they be not held down with the former, yet they may be ſo oppreſſed with ſad thoughts ariſing from debts, debaſements, unequal yoak-fellow, long ſickneſs and pains, with poverty attending, it may be ſeveral Children about them, and a grumbling Husband, becauſe the Wife doth not work to maintain them; ſome from cold and hunger; that theſe are like the *Iſraelites*, when *Moſes* told them comfortable things from God, *Exod.* 6. from the 6. to the 9. ver. but in ver. 9. *They hearkened not to him through anguiſh of ſpirit.*

But oh ſay ſome, this is their want of Grace, want of Faith, meditation of the joyes of Heaven. Very well ſaid, and I hope you are one that have been in the ſame condition, owed more than you were worth, had a Family to maintain, the Creditors called, and you were one very careful that the Goſpel ſhould receive no diſhonour by you; you are one that have been aloft, and now are low; you are one who have been under long pains and ſickneſs, with poor Children about you, a grumbling Husband, and when you roſe out of your ſick bed, had two or three ſmall ſticks to make a fire to warm you, had nothing but a little oatmeal and water, or ſome ſuch mean thing to nouriſh you; it may be your ſick ſtomack did deſire ſuch a thing, but had nothing to get it: you have known what it is to have an unequal yoak-fellow, that daily follows you with unhandſome carriages, and you under all theſe have born up bravely by your faith, above ſinking and afflicting thoughts, and ſolaced your Soul with the joyes of Heaven; if it be ſo, magnifie mercy, and yet pity thoſe who would walk with God uprightly, and do for the main, but have not yet attained to that meaſure you have; but if you have not been under theſe conditions, and experienced what the temptations are, if you will teach them their duty how they ſhould walk, do it, but yet let it be with compaſſion;

compaſſion; the poor body will complain, we live an *Animal*, as well as a *rational* and *ſpiritual* life; and though I know God can ſend in that which ſhall lift up a Soul above all diſcouragements under theſe conditions, yet that all Chriſtians under theſe conditions, have ſuch influences of grace and comfort from God, alwayes abiding by them to do it, (though ſometimes a glimpſe they meet with) I do not find it.

Secondly, As to the fixing of the thoughts upon ſuch an object, ſo as no other thoughts intermix themſelves, more than they ſhould in prayer: I have nothing to ſay againſt it, if this be the duty, that we muſt ſeparate ſo much time for theſe thoughts or meditations only. What others find of intermixing of thoughts in prayer I know not, but this I know, who hath cauſe to be aſhamed and humbled for ſuch intermixings: had we not a High-Prieſt to bear the iniquities of our holy things, I know it would go ill with ſome body. When the mind of a man is like a Spannel that runs before his Maſter, one while he keeps before him in the path, preſently he is hunting on the other ſide the hedge, then into the path he comes again and runs a while, by and by gone again; thus the mind one while attends the buſineſs it is about, preſently it ſlips aſide to other matters, then in again; but to hold it firm, fixed in the work, alwayes in the path, this ſome body finds hard: But when we come only to *thinking*, *meditating*, who will fix this Quickſilver? The Bird hops off one bough to another, ſtayes long on none; this vanity and inconſtancy is a wretched diſtemper, and this makes the duty of meditation ſo hard. If the heart be laden with ſorrows, or filled with fears, it can fix the mind upon the Objects which cauſe theſe fears or ſorrows; if it be enlarged with joy, delight, it will fix on the Object that cauſeth it: ſo if love and deſire be greatly drawn forth after an Object, it will fix the mind upon the Object: *Voluntas imperat intellectui quoad exercitium actus. Impellit intellectum ad conſiderationem.* But the affections

muſt be much enlarged, elſe they will not fix the mind. Hence many Chriſtians, I do not mean ſuch as bear the name only, but real and ſerious Chriſtians, if I have any skill to judge, by the inward acquaintance I have with them, and obſervation of their converſation, have complained much, and ſaid, they find this to be ſuch a hard duty, when they ſet themſelves apart only to think and meditate, that they cannot perform it, after that manner which Divines write; not out of a corrupt ſpirit and enmity to the duty, for they are very willing with it, and try to do it, but cannot fix their minds, and make them hold to the thing they propound: but for ſecret prayer, there they make up what they cannot in meditation. And in truth the prayers of many Chriſtians, what are they but their ſpiritual meditations expreſſed in words to God? But if other thoughts ſhould come in, are they as ſinful, as in *prayer*, wherein we deal with God immediately in *Divine worſhip?*

Thirdly, For the *time* allotted for this duty, *one hour*, or *half an hour*. To hold the mind fixed one hour, or half an hour together, without any other thoughts intermixed, about Heavens Joyes, or indeed about any other Grace, what ſay poor Chriſtians to this? Hath the bleſſed God revealed this to be his will? hath he ſet down the *time* how long Chriſtians muſt meditate? What if a Chriſtian cannot hold his mind fixed a quarter of an hour, what if not half a quarter, doth he break any Command, or Rule of God for meditation? I know very well the Scripture ſpeaks of meditating in the Word day and night, but the meaning of that Text, I hope, is not according to this duty of meditation which is urged in this manner: Many poor Chriſtians, who cannot meditate of Heavens Joyes, or other Graces, half an hour, nor quarter, without thoughts intermixing, do yet labour to meditate in the Word *both day an night*, *Pſal.* 1. 2. that is, endeavour to have their converſation framed according to the Word, both day and night. I honour much that holy man,

man, whoſe name I have forgot, but he was Miniſter either in *Wales*, or near *Wales*; the ſame man it was, as I remember, whoſe converſion was ſo obſervable; two Livings he had before his converſion, but diſcharged not his duty to one; being at a Fair, and buying ſomething at a Pedlers Stall, he rends off a leaf of Mr. *Perkins* Catechiſm to put the thing into which he bought, and reading a line or two in it, God ſet home ſomething out of it, which did the work; preſently he parts with his beſt Living, kept the leaſt, and proves a faithful Labourer in Gods Vineyard. This holy man was obſerved, by thoſe who lived in the houſe with him, to keep Faſts alone; and they obſerved this was his manner, ſometimes to walk, then fall down upon his knees to prayer, and was not at prayer but a very ſhort time, may be five or ſix minutes, then walk again, and pray again a few minutes, and thus ſpent his day in meditation and prayer. This man I much honour that could do thus, and ſo I do thoſe who can meditate, if two hours or ten hours, but to ſet down times how long men ſhould meditate, I know no ground for that.

Firſt, I conceive (under favour) meditation is then rightly performed when the affections are wrought up unto a ſutableneſs with the object *I* am meditating upon: Would I meditate upon the *vanity* of the *Creature*, to which I ſee my ſelf enſlaved too much; if I can by meditation come to ſee the vanity of it, by the Spirit of God aſſiſting me, that I find my affections are more looſened from is, get more above it, and take up more in God, I conceive meditation hath in its meaſure attained its end. If it be any *luſt* or *ſin* that I would ſee the *evil* of it, if the Spirit helps me in meditation to ſee the *evil* of it, ſo that I fear it, I tremble at it, my will turns away from it, and begs grace and ſtrength againſt it, a heart to hate it, meditation hath its end. If my Object be *God*, *Chriſt*, *Grace*, *Holineſs*, and I would ſee the *good* of theſe, if the Spirit aſſiſting me, I come ſo to ſee the *good* of theſe, that my *will* chuſeth, *love*, *deſire*, run out after theſe with an unſatisfied

ſatisfied ſpirit till I enjoy theſe, or if I cannot come to the enjoyment, yet my affections and will purſue thoſe, I think meditation hath its end. In meditation I *ſee* the object as it *is*, I *affect* as I *ſee*, and follow as I *ſee* and *affect* in my endeavours (allowing here various degrees both in the ſight and affections, yet ſo as the prevalency is on Gods ſide) I conceive this perſon hath in his meaſure performed this duty. Now let this meditation be performed how it will, let it be in what length or ſhortneſs of time, what is that to the eſſence of the duty? If a man can thus meditate as he ſits in his houſe amongſt others; if as he walks in the ſtreets about his other occaons; if as he is at his work in his calling; if as he walks in the fields, or rides, or in bed; ſo the end of meditation be attained, though he doth not ſeparate himſelf only for meditation, as for prayer: if this meditation for the *time* be not a quarter of an hour, or half quarter, but often in a day (as thoſe who are plagued with their hearts, followed with temptations all the day long, are put upon theſe meditations frequently) will not this meditation anſwer the Scripture-meditation, unleſs we ſeparate our ſelves one hour, or half an hour to meditate, and that upon the Joyes of Heaven? If not, let us hear a Scripture-reaſon to prove it. For thoſe who are able to contemplate and ſolace themſelves with the Joyes of Heaven, if it be ten hours together, I only ſay, they are the happier men, and have great cauſe to bleſs God for ſuch a mercy given to them. But when I come to impoſe duties, as meditation, *&c.* upon Chriſtians, to be performed by them in ſuch a manner, and for ſuch a time; and their ſoundneſs or unſoundneſs, ſeriouſneſs or ſlightneſs, is determined according to their performance, or non-performance, according to that manner which I ſet down, ſurely I had need bring clear Scripture proof to warrant what I impoſe, and not ſpeak or write that which ſhall perplex many ſincere Chriſtians, and make them call all their work into queſtion, becauſe they come not up to what I deliver.

Of

Of the ſame opinion concerning meditation, was that judicious and able Divine, Mr. *Nathaniel Rogers*, of whom I made mention in my Epiſtle to the Reader, a man of ſolid judgment, a cloſe walker with God, and awed with the reverent fear of God, who could not be perſwaded to publiſh any thing, being troubled with an *Hæmoptyſis*, or ſpitting of blood, he thought it would kill him if he ſhould go about ſuch a work; this excellency he had in his work, that as he was very ſound, clear, and ſearching, ſo he was ever very tender and careful that he ſpake nothing which ſhould perplex or trouble a poor ſincere Chriſtian: Having handled a *Chriſtians daily walk with God*, which he did to the life, and which deſerved the Preſs, as well as any practical piece of Divinity that is printed: I obſerved he omitted that Head of meditation which I waited for. I asked him in private why he did not preach upon it, as others had done, and that in ſuch a manner as now we are ſpeaking of, as if meditation were not rightly performed, unleſs men did ſeparate themſelves unto this duty daily, as they do to prayer, beſides that meditation which they had, as I inſtanced before? To which he anſwered: It is true, men had printed ſo, but he could not prove it out of the Word, and he did not love to impoſe that upon the people of God, which he could not find God himſelf to impoſe. That meditation was a duty was not the queſtion, and ſo inſtanced how and when Chriſtians might meditate: but the queſtion was as to *ſuch* a way and manner of performing the duty, which ſome Divines had ſet down, putting the ſtreſs in the performance of it after ſuch a way and manner, binding all Chriſtians to that, as if the duty were not performed, unleſs *ſo* performed, this he could not prove, therefore would not preach it, but omitted it.

Secondly, I conceive the fixedneſs of the thoughts in meditation, to hold long upon ſuch or ſuch a Subject

Subject which we would meditate upon, depend.

Firſt, Upon the tempers and conſtitutions of men. Some are of a temper inclining to Melancholy, which temper renders men more fixed in what they faſten upon in meditation, be it what it will. If the humour be predominant it fixeth men too much: Others are of a more volatile, hot conſtitution, which temper cannot fix as the other can.

Secondly, It depends upon the ſtrength of the *Invention*: For a man to dilate upon a Subject in meditation, as he muſt, if he holds long and fixed, it cannot be if his Invention be weak. Hence that worthy Divine, who makes the Abridgment of Mr. *Rogers* ſeven Treatiſes, upon that Chapter of Meditation (as I remember, for I have not the Book, though once I ſaw it) teacheth men how to help themſelves in meditation, by carrying the Subject they meditate upon through *Ramus* Topicks. Hence for men of vaſt parts, large inventions, and of a more fixed melancholy temper, to be longer in meditation than others, is no wonder. Hence alſo *many* Chriſtians who cannot ſeparate themſelves to meditate an hour, or half hour, yet can tell how to improve the Sermons they hear, becauſe in preaching the Miniſters invention hath helped their inventions, giving them Light, Arguments, Motives, *&c.* which move upon their wills and affections, and help them to pray and follow God to teach them to profit. I ſay, *many* Chriſtians can do thus. But what ſhall we ſay to many plain hearted Chriſtians, who go with a ſincere frame to hear Gods Word, and profit by it, ſet themſelves to obſerve, and lay up for themſelves, but ſometimes through the imprudence of the Miniſters lading the hearers heads with many heads, what with darkneſs, being not clear in what they deliver, what through want of method, or tedioufneſs in preaching,

ing, many poor Chriſtians can bring away nothing; they hear ſomething which they think they will lay up, then they hear more, and that they would lay up, and thus while they are greedy to catch and lay up the Word, while they lay up one thing, they looſe another, and in concluſion looſe all; their weak memories being not able to retain what they hear and would lay up, but while they catch at much, and would lay up much, they looſe all, then they complain of their unprofitableneſs, and dulneſs, none ſo bad as they: How can they meditate upon that which they do not remember? Yet divers of theſe good Chriſtians, it was not their giving way to ſleepineſs ſo much, or want of attention, but weakneſs of underſtanding and memory that hindered.

Thirdly, It depends upon the ſtrength of habitual Grace received, and the influences which that habitual Grace hath from the Spirit of Grace. Men who have received great Grace, and whom the Lord doth influence daily with ſecond Grace, thoſe who are exempted from thoſe woful ſinking troubles and temptations which others labour under; thoſe who have benign kind Aſpects from God, theſe may hold longer, and delight more in meditation, than thoſe whoſe Grace received is but little, and influence of ſecond Grace but little, every day lye groaning and oppreſſed under vile temptations or corruptions, can ſee but little, if any thing, of Gods favour towards them.

For ſome men God kills the fatted Calf, (*Luke* 15.) puts on the Robe, the Ring, they have their Muſick, when other Chriſtians may ſay (as once a good Chriſtian did, though not in a murmuring way as the elder Brother) the Lord was never pleaſed to *give them one Kid to rejoyce.* How heartily have we ſeen poor people at the door feeding upon the Scraps, which theſe within at the Feaſt have left upon their Trenchers? How thankful

would ſome poor Chriſtians be, might they but enjoy the ſcraps of other Chriſtians, that is, ſuch things as they neither ask God, nor thank God for; yet though they have begged them ten years, and ten twice told, could not prevail with God for ſuch favours. Theſe may meditate indeed, but what do they meditate? *Thy heart ſhall meditate terror*, *Iſai.* 33. 18. They do ſo, they meditate terrors, ſorrows, deſpondencies: Alas, little do we know what others go through, and it is impoſſible we ſhould know, unleſs we were in their conditions, and felt what they do: So that the queſtion is not, whether a man be poor or rich, a ſervant or free, as if they who are rich and free, might as well hold their minds fixed long in the meditation of the Joyes of Heaven, as they can ſpare time better than the poor, or the ſervant, to hear a Sermon.

What *God* enioyns, what *he* commands, that muſt be preſſed, there is no ſpeaking of that; but what *we* enjoyn, what Rules we give Chriſtians, and urge them to the obſervance of them, as being much conducing to the leading of a holy life and converſation, if Chriſtians can reach them, I humbly conceive much prudence had need be uſed here, leſt we deal like ſome imprudent School-maſter, that hath a Boy who is willing to be a Scholar, his Maſter ſets him a long and hard Leſſon, which if the Boy can learn, it will prove the Boyes part to be good, that is true, but if the Boy be not able to learn, it ſets him down with diſcouragement, if not take off his mind from being a Scholar.

It is but a profane ſpirit, which thinks the holineſs, the converſation which God requires in his Word, is only fit for Miniſters, that have nothing elſe to do but ſit in their Studies, mind their Books, and contemplate. Yet again, if all ſincere hearted Chriſtians, moſt of which for their natural parts and grace are but ordinary, and

and in compariſon of ſome but weak, involved alſo in family cares, perplexed with other cares, which unavoidably attend ſome mens employments, tired with the troubles and labours of their particular Callings, tormented with the thoughts of debts, and how to keep clear with all men, which things thoſe who ſit only at their ſtudies, and can chuſe their company where they pleaſe, when they have a mind to go abroad, cannot underſtand, nor any others but thoſe who are actually in ſuch conditions; If all theſe Chriſtians (I ſay) can put in practiſe *all* thoſe Rules, which ſome men of eminent parts and grace have charged upon Chriſtians, as helps to attain that which God hath commanded and enjoyned, then, I ſay, there are better Chriſtians in *England* than I was aware of, or do ordinarily meet with; yet I meet with many, whom I cannot but judge that they are ſincere hearted Chriſtians, and will to Heaven. To argue thus, I can obſerve all theſe Rules, therefore other Chriſtians may obſerve them all, will not follow in practical Divinity. I had much rather be tied to Gods Book, than to ſome good mens Books, whether ancient or modern, eſpecially in ſome particular caſes of practiſe; in which I doubt not to ſay, that ſome while they go about to take men off from ſin, they do but lay a ſnare for the Devil to make uſe of, to bring men into ſin. When *Eſau* bad *Jacob* put on, that *Jacob*, his Wives, Children and Flocks muſt go *Eſau*'s pace, *Gen.* 33. 12, 13, 14. *Jacob* anſwers him, *My Lord knoweth the Children are tender, and the Flocks and Herds with young are with me, and if men ſhould over-drive them one day all the Flock would dye*, &c. Certainly in driving the Lords Flock there is wiſdom to be uſed; there are Children, and thoſe who are with young in his Flock, and to over-drive theſe, if it doth not produce their death, yet it will cauſe great diſcouragement. *He that leadeth Joſeph like a Flock*, Pſal. 80. 1. leadeth his people, as *Jacob* led his Flock: *Iſai.* 40. 11. *He ſhall gather the*

Lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young. The ſum is this, ſaith *Calvin* on the Text: *God in governing his people will be mild, gentle, placid, merciful, that thoſe who are weak he will not urge them beyond the meaſure of their ſtrength.* With whom *Forerius* agreeth, *Gently lead them that are with young*, as *Jacob* did his Flock, ſaith he, *he will not drive them too faſt, nor make them take great journeys: The words commend to us the care*, the prudence, *and love in Chriſt our Lord; and I ſhall ever wiſh* (ſaith *Forerius*) *that the Miniſters of Chriſt would manifeſt the ſame.* When they would have the Diſciples of Chriſt put upon hard duties, *Matth.* 9. 14. Chriſt anſwers them, ver. 17. *Men do not put new wine into old bottles*: The meaning is, ſaith that ſolid and learned Mr. *An. Burges*, *No Miniſter that is wiſe will ſuddenly preſs high and more ſublime duties to thoſe that are yet weak, and through cuſtom and education are not fit to receive ſuch ſtrong meat, but they muſt be prepared by degrees.* With whom agree, Doctor *Sibbs*, Mr. *Burroughs*, *Cornelius a Lapide*, and others. There are many new Creatures, who are old bottles, not able, I fear, to hold that new Wine which ſome pour into them; they are but children, weak, yet crying after Chriſt, and are ſo all their dayes; they are *with young*, travelling and bringing forth, as thoſe under terrors are, * in the pangs of a loaded Conſcience, as it were in Fits of breeding, or in the travail under ſome affliction †, they are loaded, preſſed and oppreſſed, unfit to walk or go, through ſinking temptations and bitter afflictions: In the little Flock of Chriſt, many will be found of this number, who will ſit down diſcouraged, if they cannot go that pace their Shepherds drive them.

Spirit Reſin. 2. part, 187.

* Dr. *Goodwin Child. Light*, p. 214.

† Dr. *Reynolds* Pſ 110. p. 226.

I had ſome other things in my thoughts which concerned this ſort of Chriſtians, ſuppoſing while I did read the works of men eminent for grace and parts, with

with which God hath bleſſed our Engliſh Nation abundantly, Satan might deal with them, as he hath dealt with others before, take occaſion from ſome things written, to fill ſome with perplexing thoughts, and put others upon ſome practiſes, in which they ſhall wurry and tire themſelves, and when they have done ſo, be never the nearer. But *I* have exceeded already, and gone beyond what at firſt I intended. *Leaving* this work for more able men, and well acquainted with varieties of temptations.

I ſhall add no more, but, Bleſſed be the Lord for the diſcoveries of the riches of his Grace in a Covenant of Grace: Bleſſed be the *Lamb*, upon whoſe blood this Covenant is founded, and of which he hath undertaken to be the Mediatour and Surety: Bleſſed be that good *Spirit* that brings our Souls under this Covenant, and keeps us in it. This is *all* our ſalvation, this is *all* our deſire: Thoſe who can find ſalvation any where elſe, let them take it. But by the faith of this we live; in the ſtrength of this will dye.

FINIS.

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A *Synopſis* of Quakariſme, or a Collection of the Fundamental Errors of the Quakers. With a brief Refutation of them. By *Thomas Danſon*, ſometime Miniſter of the Goſpel in *Sandwich* in *Kent*.

The Laws and Canons drawn up, and agreed upon by the General Aſſembly or Meeting of the Head of the Quakers from all parts of the Kingdom.

Phanatick Primer for the inſtruction of little ones, in order to perfect reading. By *H. Adis*.

Rebukes for ſin by Gods burning Anger. By *T. Doolittle*.

The Life of Doctor *James Uſher*, late Arch-biſhop of *Armagh*, and Primate of all *Ireland*.

A moſt comfortable and Chriſt. Dialogue. By *W. Cooper*.

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Clariſſimi Viri Adriani Heereboordi Philoſophiæ profeſſoris Ordinarii Diſputationum de Concurſu Examen à Jo: Stearne M. D. Inſtitutum ad Amicum ſuum Jo. Rawlineum.

An excellent Oration of that Learned *J. Raynolds*, DD.

Archers Jeſts. *Heaths* Tranſubſtantiation.
Sejanus. *Owens* Epigrams.